

**Ethnomedical documentation of and community health education for selected  
Philippine ethnolinguistic groups: the Mandaya people of Davao Oriental,  
Philippines**

A collaborative project of

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## **EXECUTIVE SUMMARY**

This research project is an ethnopharmacological study of the Mandaya people in the province of Davao Oriental, Philippines. The study aimed to document the traditional healing practices of the Mandayas in selected areas wherein traditional healing practices are still observed and traditional medicine is still being used. The documentation included an anthropological overview of the Mandaya people, description of traditional healers, herbal and non-herbal treatment modalities used by the Mandaya people, the Mandaya concept of health and illness and description of the study sites. The study covered six sites in four municipalities. The study sites were Barangay Don Salvador Lopez and Tagbinonga in Mati, Barangay Tubaon and Maganda in Tarragona, Barangay Taocanga in Manay and Sitio Sangab in Caraga.

The research was undertaken for a period of one year, from June 1, 1999 to May 31, 2000.

A total of one hundred and thirty-three (133) herbal medicines, 9 animal products and 2 mineral products were documented. There were a total of twenty-seven (27) healers interviewed. Of the total number of herbal medicines documented, ninety-seven (97) were identified and collected. The documentation of the herbal medicines included Local name(s):s, therapeutic indications, parts used, method of preparation, directions for use, and Source of information.

## **KEYWORDS**

Mandaya  
Ethnopharmacology  
Ethnolinguistic  
Philippines

## INTRODUCTION

The Philippines is home to more than 13 million indigenous peoples belonging to more than 120 distinct ethnolinguistic groups. Most of the indigenous Filipinos live in the mountains or their fringes, or near the sea. They are found throughout the archipelago.

Each ethnolinguistic group has a tradition of practices, including those that refer to healing. The people have used plants and other natural products from the forest and the sea to treat their sick.

Very few studies have been done on indigenous Philippine medicine. We wish to address the need to document, and hopefully, preserve and propagate the beneficial healing traditions of our indigenous peoples. We also wish to search for potentially useful therapeutic agents among the ethnomedical practices of our indigenous peoples before the said healing traditions are overcome by the twin threats of forest and sea degradation, and onslaught of lowland mainstream culture.

We hope that with the information that we shall gather from the research, we shall be able to help in the advocacy for the rights of the indigenous peoples and for the preservation of their ancestral homelands in consonance with preserving the biodiversity of our country's forest and seas.

For this particular research we focused on the Mandaya people of Davao Oriental.

Past researches on the Mandaya people were mostly focused on documenting cultural, socio-economic and political aspects. There has not been any extensive research on the healing practices of the Mandaya people.

In recognition of the cultural identity of the Mandaya, this study was developed to document the *materia medica* and traditional healing practices of the Mandaya people. The proper documentation of the practices of their traditional healers and popular medicinal plants could also provide a better understanding and beneficial gains in the field of traditional medicine. Such understanding could also be a channel for the development of alternative medicine that would in part complement western medicine and establish a new and better sphere for health care.

## **OBJECTIVES**

The objectives of the study were:

1. To document the plants and other natural products being used as medicinal agents by the Mandaya people;
2. To document their beliefs and practices on health, disease and healing;
3. To prepare culturally acceptable health education messages for the Mandaya people; and
4. To help in the advocacy to preserve the indigenous peoples' ancestral homelands, as well as the biodiversity of their ecosystem

## **METHODOLOGY**

### **IDENTIFICATION OF CONTACTS**

The primary source of data in preparation for the full implementation of the study was the National Commission for Indigenous Peoples (NCIP) provincial office in the municipality of Mati, Davao Oriental.

With the help of Mr Amaurie Antonio (Provincial Director) and Mrs Marilyn Yumon (Cultural Coordinator) of the NCIP, the researcher was provided information regarding contacts. With further consultation with the NCIP provincial director, possible study sites were identified. For the respective sites, which were mostly certificate of ancestral domain areas (CADC), tribal leaders were given communication about the scope and purpose of the research. Some of the tribal leaders were also provided with the copy of the research proposal.

Eventual endorsement and referral to the different tribal leaders was made. The respective leaders were Chieftain Herminda Miones of Brgy Don Salvador Lopez, Chieftain Gualberto Cagunan of Brgy Tagbinonga, Brgy Captain Augusto Antoling of Brgy Maganda, Brgy Captain Sabado Manibad of Tubaon, Councilor Esperidion Sumambot of Taocanga and Chieftain Copertino Banugan of Sangab.

With continued consultation and briefing, the tribal leaders provided guides and contacts in the communities. These contacts, being recognized residents and local leaders of the areas or *sitios*, identified informants and assisted the researcher in conducting community meetings to disseminate information regarding the activities to be conducted in their respective areas.

### **SITE SELECTION**

The formulation and preparation of the activity design and framework for data gathering was done from June 3, 1999 to June 12, 1999. Inclusive in the framework was the selection of possible sites. Information regarding the sites was gathered from past researches in public information resources like university libraries, other researchers' work, and mostly from the NCIP.

After identifying possible sites, initial immersion, site visits and ocular inspection in the areas were conducted. The sites could only fit as a study area if the community satisfied the given criteria of: 1) continued practice of traditional medicine, 2) the existence of at least two traditional healers, 3) it is living in or near the forest, 4) it has not been significantly influenced by lowland culture, and 5) that there is no peace and order problem in the area.

With initial activities, secondary information and the given criteria, six upland barangays were chosen namely: Barangays Don Salvador Lopez and Tagbinonga in the Municipality of Mati, Tubaon and Maganda in Tarragona, Taocanga in Manay and Sangab in Caraga, all in the province of Davao Oriental. Of the six barangays, four had been declared as ancestral domains – Brgy Don Salvador, Brgy Tagbinonga, Brgy

Taocanga and Sitio Sangab. This provided the researcher with easier means of determining the condition and suitability of the sites.

All these sites fitted the criteria, but certain areas in most *barangays* had been logged out because of former logging concessions. Some areas were said to have insurgents, but had no immediate peace and order problem.

### SOCIAL PREPARATION

The whole sphere of social preparation entailed a very dynamic method of assimilating with the communities in the different areas. The researcher had to be keen in developing a system of preparing for the proper conduct of the project.

Prior to data gathering the researcher undertook considerable effort to prepare for entry in the selected areas. Secondary data from public libraries, government and non-government agencies were collected to prepare the researcher for effective entry into the community.

The said secondary data also provided ample understanding of the social condition of the Mandaya people, thus enabling the researcher to formalize or identify possible social entry points given the people's documented norms, practices and traditions. Social entry points varied for *barangay* official meetings, tribal meetings, and community interaction.

In order for the researcher to effectively assimilate with the different communities, local leaders of the different *barangays* and *municipalities* were continuously briefed and met so they could appreciate the purpose of the research. Concomittantly, the leaders assisted the researcher in finding key informants in the communities.

For the community to fully accept the researcher, the local leaders had to give information of the researcher's presence and planned activities to be undertaken in the community.

The early stages of immersion were focused on assimilating properly with the communities. This was established by learning their lifestyle through participant observation and trying to learn their language. Also, the direct involvement in their day-to-day activities (working in swidden farms, assisting in community events, etc) facilitated the communities' acceptance of the researcher.

With the established social acceptance, the identified informants were continuously visited and briefed about the necessity of documenting their practices so as to preserve their culture.

### SELECTION OF INFORMANTS

The selection of informants was based on folk popularity and testimonies of local residents in the communities about the healer's activities. Given testimonies of some residents who had been treated by the healers was also taken as one identifying factor.



The final factor for selecting informants was personal interviews with the healer, as to the continued practice of their art. Some informants were also selected for voluntarily discussing or providing information on healing and its other aspects. This provided a broader scope, wherein common application of *materia medica* was also covered. This meant the use of common common herbal medicines for common ailments.

With the provision of sample guide questions and selection of informants in the study areas, informal data gathering was done through interacting with the residents.

The most crucial activities in data gathering were visits to traditional healers or *balyans*. These were situations wherein the researcher had to prepare means for properly making them understand his purpose for visiting them and why he needed to ask about their practices. Initial interaction would determine if data gathering would entail a shorter or longer period of time.

### PRIOR INFORMED CONSENT PROCESS

The process for implementing the prescribed procedure for obtaining prior informed consent (PIC) is enumerated below:

1. Determining if the site required such a process (PIC is only applicable to CADC areas);
2. Consultation with the head of the *barangay* and of the tribal council as to the purpose of preparing a PIC;
3. Briefing *barangay* leaders and tribal leaders of the scope and purpose of holding the PIC;
5. Preparation of a PIC activity plan;
6. Identifying community leaders to assist in undertaking the activity;
7. Selection of a venue for the consultation with public invitation and announcements in strategic areas;
8. Implementation of the PIC consultation process;
9. Photodocumentation as proof of the consultation;
10. Obtaining a signed attendance sheet with at least fifteen (15) attendees; and
11. Signing of the certificate of PIC by the *barangay* or tribal leader as proof of their consent to the collection of plant specimens.

The PIC process was fully conducted in three communities namely Brgy Don Salvador Lopez, Brgy Tagbinonga, and Sitio Sangab. These followed the proceedings enumerated above.

## LITERATURE SEARCH

Related literature was procured from the libraries of the University of Southern Philippines and Ateneo de Davao University in Davao City, government offices in the province of Davao Oriental, the regional and district offices of the National Commission for Indigenous Peoples (NCIP), and key personalities in selected *barangays*.

The researcher also visited the libraries of Xavier University in Cagayan de Oro City, Mindanao State University - Institute of Technology in Iligan City and the Balangay Museum of Butuan City.

The Baptist-run Summer Institute of Linguistics in Malaybalay, Bukidnon was also visited to obtain literature regarding the ethnography of the Mandaya people.

The secondary data equipped the researcher with a broad understanding of the uniqueness of the Mandaya people. Such data shed light on the intricacies and peculiarities of the tribe, which afforded the researcher a perspective of the tribe, which he used as basis for validating findings on its ethnography.

## DATA COLLECTION

Data on traditional healing practices and demographic information about the communities covered was obtained through interviews of key informants and review of municipal and *barangay* records for all the study areas.

Data gathered from informants regarding healing practices are testimonies and verbal accounts.

Even with testimonies and vouches from informants in the municipalities and *barangays*, ocular inspection and initial immersion would somewhat prove otherwise. In such cases, the researcher would probe in identified areas existence of other key informants.

Primary resource persons were identified for each area. The said resource persons were the ones who provided the researcher with information on possible sites and knowledgeable guides who later accompanied the researcher in finding and interviewing traditional healers and other key informants.

Informal gatherings also provided information on other possible informants. These were instances wherein locals would voluntarily share knowledge on who among the residents of the community had knowledge on traditional healing practices.

Data mostly came from persons who had direct involvement with the community, either by their leadership or influence.

## **Survey**

Survey was done for the purpose of establishing demography of the cultural group and mostly about their local healers. In the local government unit level, survey results provided the researcher with demographic data of some of the communities. These surveys provided a picture of the community.

Survey on healers was implemented through applying the method of ocular inspection and informal interviews with residents in the respective sites.

In small communities or *sitios* of about six to eight houses, the implementation of surveys was conducted using a house-to-house model. Such method provided concise understanding of the present health condition in the community and gave information on popular herbs among the residents. The guide questions were mostly focused on common knowledge about health, illnesses and concepts on healing.

## **Interview**

The stages of interview are as follows: background interview, preparatory interview, secondary interview and final interview. Background interview was used to establish the presence of actively practicing healers from some of the residents. This was done because most of the healers live far from the clustered communities; such would determine if the researcher would need to stay in the community or move to other areas. Preparatory interview was applied to relatives or friends of the healer as they would give definite testimonies regarding the continued practice of the identified healer. The relatives or friends also served as mediator/interpreter between the researcher and healer. The secondary interview was used for drawing out the folk knowledge of the identified healer. This stage followed the interview guides on their concept of health, illness, and healing. More effort was done to extract data or probe their healing practices and herbs used. The final stage of interview was for validating the data given by the healer or to check if the documented healing practices and herbs were correct.

The last process for data validation was comparing data provided by informants from one municipality with that coming from another municipality. Similarities in practices gave validated information, based on comparison.

The background interviews were done with community residents in the different *sitios*. The preliminary interviews were done with relatives and friends of the healers, wherein the background findings have guided the researcher in identifying them. The primary interviews also facilitated the acceptance of the researcher within the social circle of the healer. The final interviews also gave way for gathering additional data that were missed during the secondary interview, and most of the documented findings were validated.

Interviews were primarily done on the basis of selected key informants. It was first established that such informants had a history of cases healed either in the community or other areas, following the given interview stages. The interview of healers was done on several occasions to exhaust all possible information, however, was

dependent on the willingness of the healer to divulge or provide his/her folk knowledge.

There were also cases wherein some residents were also interviewed after voluntarily sharing their knowledge on folk medicine. Such instances were not as probing or stringent as with the case of healers.

### **Focus group discussions**

The conduct of focus group discussions (FGD) varied for the different areas. Some areas required food preparation while others needed no such requirement. Some areas were easy to organize, while others required substantial preparation and some could not be gathered.

For the different areas and the period, seven (7) focus group discussions were conducted: two for Sitios Upper and Lower Cangusan of Brgy Don Salvador Lopez involving six (6) and eight (8) individuals, respectively; two FGDs for Sitio Duranta and Kabaywa in Barangay Tagbinonga involving five (5) and eleven (11) individuals, respectively; one FGD for Sitio Ugbo in Tubaon with eight (8); one FGD for Centro in Barangay Rizal in Manay with three (3) informants; and one FGD in Centro Taocanga in Manay with five (5).

With the FGDs, most of the healers and people gathered would somewhat contrast and compare the knowledge that they gave with the other participants. Some healers would even give negative remarks regarding the efficacy of herbs given by other healers citing that the herbs they gave are the most effective. Often in such gatherings, a psychological environment of motivation would ensue. This means that the people gathered would somewhat recall their folk knowledge or give information on other ways of preparing folk medicine after being given by one informant.

### **DATA VALIDATION**

Data validation was done through interviews, focus group discussions and comparison of data from different study sites. These tools were applied depending on the availability of resource persons, distance between houses and time. For areas where key informants were living distant to any area where residents may be gathered, data validation was done by interviews of recognized healers. The researcher was not able to interview, though, informants in highly inaccessible areas.

After the final interview with one healer, another healer was also interviewed not only on his/her folk knowledge but also to verify the given data of the former healer interviewed. This method was also applied in preparation for gathering them for a FGD, if possible.

The FGD was done in cases wherein the community had a number of healers who resided not quite distant from each other or that the local leadership could gather the residents in the community. There were also cases when residents were gathered

informally and the researcher took the opportunity to conduct a FGD. The FGD was limited by the inavailability of some informants who lived in distant villages.

The validation process was only applied in cases where key informants had skills in reading. The tool was a consolidated listing of the disease, indication of disease, method of healing, preparation of the medicine and precautions. Such data were presented in tabular forms. These forms were then presented to the informants who could read to check if the written data were true and correct. Such process would only provide little revision, as the informants who could read were not as actively practicing as other traditional healers. Most of these informants were already accepting biomedicine.

Again, the application of the three tools followed no specific scheduling but only as the researcher deemed possible and feasible.

### PARTICIPANT OBSERVATION

The participant-observation method was applied in visually documenting the practices. The visual observation aided the researcher in fully understanding the practices of the Mandaya traditional healers. The differences in testimonies regarding the types of healers and their practices were further determined with the participant-observation method.

Such research method also afforded the researcher a deeper understanding of the intricacies of the Mandaya healing traditions. Verbal documentation was insubstantial in fully grasping or understanding their practices. With the aid of photodocumentation, the findings were provided visual esthetics to make it more comprehensible.

The participant-observation method also gave a perspective of the minute details in some of the rituals of the traditional healers of the Mandaya tribe. These details were often missed in discussing the method of healing of the tribe.

In totality, the participant-observation method provided visual documentation and better understanding of the practices of the traditional healers.

### COLLECTION OF SPECIMEN

After gathering information on the traditional healing practices and the different materials used, plant and material samples were also gathered for taxonomy purposes.

With four of the areas being CADC, as previously discussed, it was necessary to undertake a PIC process. The PIC process was fully conducted in three areas, namely, Brgy Don Salvador Lopez, Brgy Tagbinonga, and Sitio Sangab. Such was needed in preparation for specimen collection, as required by the Department of Environment and Natural Resources (DENR). The dates covered by the PIC process were November 1999 for Don Salvador Lopez, December 1999 for Tagbinonga and April to May 2000 for Sangab.

With the two *barangays* having given their consent (Brgy Don Salvador and Tagbinonga), specimens were collected from May 18 to 28, 2000. Five locals were involved in identifying and collecting the different plant samples. There were one hundred and thirty-three (133) plant samples gathered. The leaders in Sangab still had to convene as they considered their area sacred and given by *Magbabaya* (Supreme Provider).

The materials used for specimen collection were plastic bags, cutting wedges, masking tapes, old newspapers and pencils for labelling.

Only the identified upland plants were collected. Four samples of each collected specimen were obtained. One sample goes to UP Manila, one to the Philippine Institute of Traditional and Alternative Health Care - Department of Health, one to UP Mindanao, and one to the community who assisted in collection.

### HEALTH EDUCATION MATERIALS

The development of community health education materials was a consolidation of findings from three major sources namely: the residents, barangay health workers, and the municipal health office. The traditional healers were not taken as major source for the reason that they still have strong beliefs in ethereal spirits as the major cause of illnesses.

The community health education materials were primarily for giving proper health education messages to answer exigent health problems in the areas. The materials would only give light to better health management, and provide beneficial and culturally acceptable messages.

From the information gathered from the three sources, the researcher was able to generalize the existing problems in the areas. Even when some areas required immediate medical outreach, health problems were noted and the government agencies involved were also given information to act on such problems.

The researcher developed materials that were deemed feasible and would benefit the social and health condition in the area.

The primary goal was to recommend available resources, eg, herbal medicines for common ailments. The materials included the Local name(s): of the illness, herbal medicine used and other management.

With regard to pretesting, the researcher presented the materials to three mothers who were at the same time barangay health workers. The feedback that they provided about the material was applied in developing the whole compendium for the health education materials. The identified health problems included cough, fever, colds, cramps, rheumatism, dizziness, headache, toothache, difficulty in urinating, constipation, diarrhea and how to induce menstruation. The pre-testing included 3 mothers from Nrgy Tagbinonga. The pamphlets were prepared in Mandaya and Cebuano. Main feedback was the need for more illustrations.

## RESULTS AND DISCUSSION

The total number of verified plant products for the Mandaya *materia medica* is 133 plants and about 12 other natural products. Of the total number of documented herbal medicine, only 97 samples were collected. The most common ailments were *sakit yang dubdub/labog-labog* (stomachaches and loose bowel movement) and *bula/beti* (boils or swelling). The most popular herb is *aging kakalan/kalabo/gabon* used for common ailments like colds, cough and headaches.

The most effective local plants cited were *andalamay* (for boils, wounds, mumps, toothaches), *dita* (for malaria, worms, stomachaches, poisoning), and *tanabog* (for malaria, cough, gas spasm, rheumatism). The most frequently used plant part is the pulp, both inner and bark pulp used as a decoction.

As attested by almost all the healers, the plant parts used should be gathered in the morning. The plant part should be facing east so the person being applied with it will have a longer life. There were only three plant products that had specific contraindications, while almost all the medicinal materials are used until the patient is cured. It was vouched by some of the natives that the materials being herbal never had any side effects.

The total number of informants was 71, including 14 *balyans*, 12 local midwives or *partira/mananabang*, 3 *silags* and 1 *tandok*. The rest were community elders and mothers.

The areas covered in the study were Barangay Don Salvador Lopez and Tagbinonga in Mati, Barangay Maganda and Tubaon in Tarragona, Barangay Taocanga in Manay, and Sitio Sangab in Caraga.

Data gathering for the study covered four months for Barangay Don Salvador Lopez, two months for Barangay Tagbinonga, one month in Barangays Maganda and Tubaon in Tarragona, two months for Barangay Taocanga in Manay, and one month for Sitio Sangab in Caraga.

After gathering information on the traditional healing practices and the different materials used, plant and material samples were gathered for taxonomy and documentation purposes. In addition to material samples, photodocumentation was also applied to reinforce and supplement the findings of the study. Audio-documentation provided the researcher with the proper means of documenting interviews with traditional healers.

## THE ETHNOGRAPHIC DESCRIPTION OF THE MANDAYA PEOPLE

### **The Geographic spread of the Mandaya people**

The Mandayas are considered the largest ethnic group in Southeast Asia. In Davao Oriental, where the ethnic group is highly concentrated, there is an estimated 193,286 Mandaya and about 18,933 in Davao Province (NCIP, 1997).

Studies vary in documenting the ethnicity of the Mandaya. One such study indicates that there are four distinguished branches, the Tagum branch - occupying the mouth of the Tagum River up to the coast of the Libuganon and Salug Rivers; the Agusan Valley Branch, from Gerona to Compostela Valley; the Pacific Coast branch from the municipalities of Cateel, Baganga, Caraga and Manay, up to the upper reaches of Mati; and the Gulf of Davao Branch, from Sumlug to the mouth of Hijo River (Ompang, 1998).

There are no exact accounts on how the foreigners eventually assimilated with the natives, but there are numerous native families all over Davao Oriental carrying Portuguese and Spanish surnames. It was observed by the researcher that there are a lot of locals, especially from the eastern part of Davao Oriental, in Caraga, who have Caucasian features.

The Mandayas occupy the eastern Davao Province, between 7° to 8° N and 126° to 126°75' E, including the southern ranges of the Pacific Cordillera (Yengoyen, 1975). The municipalities having considerable population of Mandaya people and specific Mandaya communities are Mati, Tarragona, Manay, and Caraga. The other seven municipalities do contain admixture of sorts. But according to the Mandaya tribal leaders of Sangab, there are three major subtribes of the Mandaya. These subtribes are the following: the Mangallagan-Mandaya living near the Caraga river, the Manlawud living near coastal rivers or sea openings, and the Munuligaw living near the Suligaw or Surigao river.

From information gathered, there are also Mandaya communities in Davao Province and Caragan Valley in Compostela Valley Province. These Mandaya communities have somewhat altered the name of their ethnolinguistic group to conform to the more acceptable names (like names of places or bodies of water in their proximity). The Mandaya in Compostela Valley, residing near the Caragan Valley (or river) call themselves Caragan. Those living near the Surigao River call themselves Manurigao.

The ethnicity of the tribe is really quite difficult to establish, given the conflicting accounts from different anthropologists and historians. Personal accounts of some elderly informants vary from place to place. We could only surmise that the Mandaya language is still being used popularly all over Davao Oriental, this is one indicator that the province still holds the greatest population of the tribe. Most of them, however, have intermarried with other ethnolinguistic groups and assimilated with the lowlanders. Thus, most have evolved to having a mixed-culture. Their ethnicity has somewhat diminished and traditions forgotten, but still the language remains.

## **The study sites**

### Site Description

The areas covered were Don Salvador Lopez and Tagbinonga in Mati, Maganda and Tubaon in Tarragona, Taocanga in Manay, and Sangad in Caraga. All these are located in mountains or hinterlands between 7° to 8° North and 126° to 127° E. Most of these communities are situated along mountain ridges.



Don Salvador Lopez has approximately 4,523.38 hectares. Data gathering was done in 3 *sitios* namely: Upper Cangusan, Lower Cangusan and Biasong. The name of the *barangay* came from the landlord Don Salvador Lopez who owned vast tracks of land in the area.

The *barangay* is 18 kilometers from Mati, Biasong about 4 kilometers from the *barangay* proper, and Cangusan another 6 kilometers from Biasong.

Water is gathered from little springs located around the mountain of Cangusan, and springs from Sta Cruz, which are all tributaries of the Pangyan river. If the weather permits travelling by motorcycle, the fare ranges from P100.00 to P150.00 from Mati depending on the road condition, cargo and number of passengers.

The main product of Cangusan is corn. With most of the land located along mountain slopes, the only crop deemed to grow in such territory is corn. The residents have somewhat forgotten traditional ways of planting other farm products, like upland rice.

Tagbinonga occupies over 2,500 hectares. Data was gathered from 4 *sitios* namely: Tubod, Kabaywa, Duranta, and Dulis. The name of the *barangay* came from the Binonga tree which used to abound in the area. Tubod is the *sitio* located near the river Limot, also located along the road going to Tagbinonga. In order to get to Sitio Kabaywa, one has to pass through Tubod and Sitio Kasubukan. Kabaywa is an expansive plateau on a hill near the area called Tapat. The water sources for households are springs that are tributaries of the Kwatin River.

Sitio Duranta is located in the *barangay* proper. This is where the people converge during Sundays or when they bring their products to sell. There are not many farmlots in the area but there are a number of stores, and a warehouse where the natives sell their products. The water source of the community is a spring for drinking and cooking, the Kwatin River for bathing and washing.

Sitio Dulis is the highest *sitio*. It would take an hour trek from Sitio Kabaywa following a footpath and 2 hours trek from Sitio Duranta. The houses in this *sitio* are quite distant from each other and it is quite rare when the residents converge. This may occur when there are birthday parties or when the *sitio* leaders hold meetings.

Only Sitios Tubod and Duranta can be reached by a four-wheel vehicle or by motorcycle. Kabaywa and Dulis can only be reached on foot. The *barangay* is about 16 kilometers away from Mati. The *barangay* can be reached by motorcycle at P100.00 per single passenger.

Barangays Tubaon and Maganda or Mallaganda are situated in the municipality of Tarragona. The name Tarragona was given by a Spanish missionary who came from the Caraga Mission and named his mission in the coastal town after his hometown in Spain for longing and remembrance. The *sitios* with the most number of indigenous residents are Tubaon and Maganda. The name Tubaon came from the creek that always had a reddish color of water. The name Maganda or Mallaganda came from a type of tree they called Mallaganda that used to flourish in the area. Tubaon occupies about 5258.10 hectares, Maganda about 1821.87 hectares. Tubaon is located 126°15'-30' and 7°05'-10'. Maganda is located 126°15'-30' and 7°00'-05'.

Barangay Maganda is about nine (9) kilometers from the national highway, and Tubaon is thirteen (13) kilometers from the highway. Fare going to Maganda would cost P80.00 and another P20.00 going to Tubaon. From the *barangay* center one has to walk to reach all the other *sitios*.

Data gathering was conducted in Sitio Ugbo in Brgy Tubaon, and Sitios Macopa, Tagaytay, Sambangay I and II in Barangay Maganda.

Another site is Barangay Taocanga located in the municipality of Manay. Legend has it that the name of the municipality was given by Spanish soldiers who came to the Manay River and asked a native girl the name of the place. In her fright, she ran and shouted “*Manay! Manay!*” (calling for her elder sister), thus the name of the municipality. The name of the *barangay* came from the flower Taocanga in the area.

The natural boundaries of the *barangay* are Mt Campalili and Mt Limintuog in the north, Tarragona in the south, Lupon in the west, and the Pacific Ocean in the east. Motorcycle fare going to the area is P300.00 per person. Data gathering was conducted in Centro Taocanga, Sitio Lampinigan, Biasong, and Danao in Brgy Rizal. The researcher stayed the longest in Brgy Taocanga.

The last site is Sito Sangab, located in the municipality of Caraga. The name of the municipality was derived from the word *Cagang*, which is the Local name(s): of a fresh water crab that abounds in the area. The *sitio* is in Brgy Pichon; its name came from a legend that the place was set on fire (Local name(s): for fire is *sangab*). The area is 43 kilometers from Centro Caraga and fare costs P500.00 per person for a one-way trip. The area is located at 126°24' and 7°25' it covers 6, 000 hectares and with about 600m to 903m above sea level. It is bounded by the Caraga River on the northeast and the Manurigao River in the southwest. The natural boundaries are Butay and Limintuog in the north and Bandila in the south.

The study sites are recognized by the NCIP as primarily Mandaya communities yet only four barangays have been granted the Certificate of Ancestral Domain Claim (CADC), namely Don Salvador Lopez, Tagbinonga, Taocanga, and Sangab. These study sites are distributed among the mountain ranges located about 7° to 8° North and 126° to 126°75' East.

## Profile

### *Municipality of Mati*

Barangay Don Salvador Lopez. Barangay Don Salvador Lopez has a total land area of 4,523.38 hectares equivalent to 5.72 percent of the total land area of the municipality of Mati. The *barangay* is under the Certificate of Ancestral Domain Claim (CADC), granted on October 21, 1997. The whole CADC area encompasses 2,500 hectares.

There are only two *sitios* having almost a hundred percent Mandaya population, these are Upper and Lower Cangusan. The total population of the whole *barangay* is 3,839

with 1,856 males and 1,983 females. There are 732 households in Don Salvador, 40 in Upper Cangusan and 32 in Lower Cangusan. There are only three households in both *sitios* which are Cebuano speaking.

Upper and Lower Cangusan is bordered by Mt Magyuboyubo in the north, Kalatagan in the west, Sitio Manlandog in the east and Ba-I in the south. The area is above the Mayo river and Pangyan river.

Barangay Tagbinonga. Barangay Tagbinonga is also part of the territorial jurisdiction of the municipality of Mati. It has a total land area of 970.29 hectares. The *barangay* is also under the Certificate of Ancestral Domain Claim (CADC), granted on October 21, 1997. The whole CADC area encompasses over 2,500 hectares.

The total population is 3,400, and about 3,220 residents are above 15 years old. There are 286 households in the whole barangay. Economic activity is distributed as follows: 38 not in productive labor, 94 are employed, 16 are unemployed, and 3000 plus are farmworkers.

With agriculture as the main livelihood, the barangay has about 400 hectares of agricultural land - 100 hectares are for corn and 300 hectares are for coconuts.

Data gathering was focused in Sitios Duranta, Kaybaywa and Dulis. Of the four areas, only Sitio Dulis has a hundred percent Mandaya population. The *sitio's* boarders are a forest the locals call Paypay in the west, Dulis in the north, Kwatin River in the east and Sitio Tapat in the south.

### *Municipality of Tarragona*

Legend has it that the name Tarragona was given by a Spanish Missionary from Caraga. In his loneliness, he named his mission to the coastal community in Davao Oriental as Tarragona in remembrance of his hometown.

The municipality was recognized by virtue of Republic Act 4755 on June 18, 1966. Barangay Tubaon has an estimated population of 3,534 and Barangay Maganda about 1,615. The main product of both study areas is corn, with coffee and *kapok*.

The *sitios* studied in Tubaon were Caitan and Ugbo while the *sitios* studied in Maganda were Macopa, Sambanganay I and II, and Tagaytay. Tubaon is about 633 feet above sea level and occupies about 5,258 hectares. Maganda, on the other hand, is about 703 feet above sea level and covers 1,821.86 hectares.

Both communities are situated on plateaus above the Magamay River. The main water source of the residents for both barangays are natural springs which used to be tributaries of the Tubaon stream. The major bodies of water around the areas are the Masipit creek, Biawa creek, all tributaries of the Tagsagaong River.

The boarders of Tubaon are Quinonoan River in the north, Bagwan River in the south, Brgy Dadong and Pacific Ocean in the east, and forestlands in the west.

Maganda has Tubaon in the north, Bagwan river in the south, Brgy Tomaong in the east and forestlands in the west.

### *Municipality of Manay*

Barangay Taocanga. The *barangay* is another CADC area, with CADC no 2007. The whole CADC area occupies about 6,000 hectares, with the *barangay* covering 4,862 hectares. There are about 644 households, with a total population of 3,377. There are three protected areas in the *barangay* namely: Limintuog, Diomabok and Danao Lakes.

The *barangay* is 22.057 kilometers away from the municipal center of Manay. The area sits in a valley below Mt Campalili and the Limintuog forest. At its foot is the Catampa Lake. Data were gathered in three *sitios* namely: Centro, Lampingan and Danao.

### *Municipality of Caraga*

Sitio Sangab. The area was formerly the satellite project site of the PANAMIN program of the Marcos government in the early 1970s. The study site is part of Barangay Pichon in the municipality of Caraga. The area is between 600 to 903 meters above sea level. It is located between Caraga and Manurigao Rivers. It is situated 43 northeast from the town proper.

The whole *barangay* encompasses 16,300 hectares and has about 4,749 residents. Sangab has about 70 households that cluster around the school, church and community center.

The primary product of the area is abaca, with some intercropping of corn and coffee. There is still an existing industry among the women - *dagmay* making or native cloth making. The material comes from abacca.

The natural boundaries of the area are Mt Campalili and Limintuog in the south, Mt Bandila in the north, Caraga River in the west, and New Bataan in the east.

### **Origin and history of the Mandaya people**

Legend has it that the term Mandaya was derived from the word *daya* which means upland. Some of the elders profess that they were the people who lived upland and only came down to trade. The Mandaya, or people of the upland as popularly recognized, are *lumads* of Eastern Malayan descent (Yengonyan). *Lumad* is the collective term given by lowlanders to the indigenous peoples of Mindanao.

Another account indicates that the tribe underwent two major admixtures. First, the Malay-Indonesian-Chinese admixture is attributed to the arrival of Indonesians and Malays around 3000 to 200 B.C. The Malays arrived in fleets through Palawan and Mindoro Islands then to the Celebes Strait in Mindanao. These people had wiry hair,

were medium in weight and darker in skin compared to Indonesians. The Indonesians on the other hand had prominent square jaws, large rectangular faces, large thick nostrils and round eyes. With the arrival of the Chinese they found their way to eastern Mindanao and intermarried with the natives.

The Mandaya-Portuguese-Spanish admixture, was brought about by the arrival of the Portuguese then Spanish trade vessels in the 1500s. Some of the Spanish and Portuguese crew were captured by local natives while foraging for supplies. Many opted to settle in the island and live with the natives (Valderrama).

According to the elders, the tribal lineage has been existent since time immemorial, and that they are considered *utao* (Mansaka term for man) that came from the earth. Yet based on observations, the Mandaya physical features indicate a series of admixtures.

### **History of the settlements**

It is said that upon the arrival of the Malays, they eventually resided in areas wherein land could be cultivated and where wild animals abound. This was established by following water sources that determined their existence or establishment of communities.

During the period when the *bagani* leadership was the prevailing political system, the Mandaya resided near the Caraga and Manurigao Rivers. As documented, the *bagani* system of pillaging, slavery, wanton community raids or *pangayaos*, forced most of the Mandaya people to live far from often-raided communities and to settle in far flung areas like the mountains near the two big rivers. For the sole purpose of self-preservation it was theorized that those who did not submit to *bagani* leadership were forced to migrate to the mountains, eventually covering the province of Davao Oriental (Estanislao, 1978). The Mandaya people have adapted to the practice and have carried such practice up to now. This can be observed in upland Mandaya communities where households are on ridges very distant from each other, like one household for one hill.

Some elders profess that their forefathers used to live in the plains, but with the arrival of migrants or other tribes, their elders sold their land or traded it and moved up the mountains. Now they have to live and survive by farming in the slopes and mountain ranges.

### **Physical description of the Mandaya people**

The typical Mandaya has high forehead, with prominent cheekbones and fine complexion. Skin color of the tribe varies in different areas. The Mandaya of Caraga have fair to light skin while the Mandaya of Mati, Tarragona and Manay possess fair to golden complexion. Their noses are quite high-bridged and their lips are a bit thick. Most of the old folks have red gums and black teeth because of constantly chewing betel nut. It is fascinating to find that most of the women who chew betel nut have complete and strong sets of teeth. In olden times, teeth were also filed for

aesthetic purposes. Their eyes are deep set, yet some natives have varying colors of pupils further indicating foreign lineage. Women often have their hair knotted at the back. Men have their hair short, except for the traditional *bagani*, or warriors of the tribe who must wear their hair long. Some old folks also have wiry hair.

Most of the traditional Mandaya clothing is made of *dagmay* or abaca woven to become cloth. An alternative material used for women and children's clothing is the *ginggon* or *gingham* (cotton cloth which used to come from China).

Clothing for both men and women are called *bado* or *dagum*.

Men wear the *dagum* as their vest and the *pantot* as pants. Men do not wear undergarments, but most of them carry their *ludyo* (bolo) tied around their waists. Women wear the *bado* as their blouse and the *ampik* as their skirt. Their blouses have the *tungkaling* or bells. The women's undergarments are called *poki*, which is a dulled cut coconut shell. The women often have their hair cupped. The method of cupping one's hair is called *ongos* (Valderrama, 1987). When tying their hair they use the *pinangko* (native comb). The women also wear adornments like the *baliskog* (earrings), *linangaw* and *balliyog* (necklaces), *pamullang* and *puyutgut* (bracelets) made of *ayop* beads, *taclay* (bronze purse for sewing materials) which contains the *laog* (needle) and thread. The women's comb is called the *suwat*. Another important adornment is the *gallang* or betel nut and lime container. This also is used for keeping the *amllong* (the vine for blackening the teeth).

Hitherto, the physical description of the Mandaya people did not undergo much change. Yet the clothing of the Mandaya people has somewhat followed that of lowlanders'. The only individuals in the communities studied that have retained traditional clothing are the healers or *balyans*, as it is said to be forbidden by their dieties to wear other types of clothing.

### **Economic aspect of life**

The Mandaya cultural community is immensely agriculture-based. It is invariably recognized that the life of the Mandaya greatly depends on swidden farms. The natives have varying produce in their farms. The most common product among the tribe is corn. Yet in different municipalities products also vary like the Mandaya communities in Mati and Tarragona produce coffee and onions, while the Mandaya in Manay and Caraga produce abaca. As gathered from most of the locals, the tribe augments household nutritional requirements by gathering fresh water produce or wild animals.

There are three types of land where the Mandaya may farm: the *gullang* (forest), *lati* (regrown forests), and *kuput* (shrubs and grasslands). The stages of farming are *pila* (clearing), *galas* (cleaning), *labon* (tilling and cleaning), *pawa* (sowing), and *hawan* (maintaining). Harvesting stages were *labon* (cleaning), *gani* (harvesting) and *guyok* (gathering).

In farming the natives also follow patterns in planting and harvesting based on the various positions of the moon. These lunar positions are *kalingan*, *kaballoy*, *silong*,

*kawang* and *daktol* or first quarter moon, second quarter moon, lower half moon, third quarter moon and full moon, respectively.

The natives profess it is a good time for planting crops when it is *silong* for it is sure to grow as the moon grows. *Kaballoy* would cure diseased plants. But for the sure results planting during *daktol* is still the best.

They also profess that planting during high tide will bring good produce. The favorable planting months for coffee, abaca and rootcrops are from January to May, while August is good for planting rice.

There are also several tools that the Mandayas use for hunting and fishing. The *sibut* is a net mesh attached to a rattan loop with a handle. This is used for catching *uwang* or *ullabang* (fresh water shrimps) and fishes. The *allawa* is a cone shaped fish trap made of rattan strips. Another instrument of the same make is the *sigbit*, but it is slightly bigger. The *allawa* and *sigbit* are left overnight in streams and rivers.

The abaca fiber is used to make Mandaya cloth. This cloth is called the *dagmay*. Traditional weavers especially those in Caraga, still use the *sikalig* (*noni* plant) for dyeing the abaca thread to make their *dagmay*.

In the study sites, the most popular agricultural products in Mati, Tarragona and Manay are corn, copra and coffee. While in Sangab, Caraga abaca is their primary produce.

### **World view of the Mandaya**

The Mandaya belief in the origin of the earth is that it is an island floating on a giant *casili* (eel), and if there is an earthquake it would mean that a giant crab bit the eels tail.

It is a fervent belief of traditional Mandaya communities that all things on earth are gifts from Magbabaya or Taganlang, that if they would abuse his gifts then the spirits left by him on the earth would retaliate, that all gifts come from his bosom, and that the Mandaya people are the only stewards of his gifts (Sangab ADMP, 1999). Magbabaya is the Mandaya term for Supreme Giver. Taganlang is of Islamic origin and is sometimes used interchangeably with Magbabaya.

The people have a very intricate belief system with regards to spirits. The primary characters are the *Busao* (deity of rage), *Tagamaling* (deity living in rocks and trees) and *Magubull* (spirit deities). They believe that these spirits are the things that bring diseases and other predicaments to them. Some of the Mandaya names for their elementals are: *Ido pito ka taos* - the seven dogs that eat humans or bring diseases, *Saitan*- a pig that bites passerbys from underground, *Tama* - the dwarves, *Siling I* - the *awas* which mimics humans, and *Apila* – the *kapre*.

The beliefs of the Mandaya communities have somewhat differed by areas, the healers in Mati and Tarragona call the supreme being as *Taganlang* and helpful deities as *abyans*. Those in Manay and Caraga call the supreme being as *Magbabaya* and deities as *diwata*. The difference could be attributed to Islamic influence in the first two areas.

## **Political and socio-cultural aspect of life according to literature**

### Political Aspect

Most Mandaya communities are composed of a male-dominated social structure. The *Mangkatadong* is considered the highest governing body. The head of the *Mangkatadong* is called the *Likid* or *Bangon*. He has errand boys called *Tabadtabad*. He works as messenger, emissary and barker. The right hand or governing arm of the *Mangkatadong* is the *Bagani*.

In the *Mangkatadong*, a *magtambagay* is also chosen. He is often the decision-maker of the council. A *tumanggong* is appointed as the council's mediator with other tribes. The *sabandall* is the person to control council meetings. The *bandaya* would call the people to meetings. The *nakuda* would be the council's errand boy. The *Dyabuki* is considered as the Mandaya princess.

The *Mantikadong* or council of elders are the *mambabalaud* or lawmakers of the tribe. The *Mantikadong's* judgment is considered absolute, and it always brings order. Of the *Mantikadong* the *Tumanggong* is the supreme judge and he is considered the *Silot* or representative of the *Hukon Dalikop*. *Hukom Dalikop* is the council that executes punishment to community offenders.

For some communities in the eastern coast the supreme leader is the *Likid* who is also a *mangkatadong*, followed by the *Bagani* or warlord, the *Maniklad* or adjutant. The authority in lawmaking and leadership goes down by rank (Agong Mangmang, 1999).

At present, community leadership is being handled by *barangay* officials with the aid of *sitio* leaders who are referred to as *purok* presidents.

### Socio-cultural spect

#### *Birth*

Before giving birth the *balyan* is consulted as to when the expectant mother is to give birth. Often, the *balyan* would give the mother different herbs to prepare her for delivery.

During births the *managamon* (midwife) or *yanagamon* (group of midwives) prepares the *tagalumo* - a concoction of the bark of the *bunglloy* plant and the flowers of the *magacasili* plant to be mixed in water and drunk for a healthy delivery.



In times when the mother has difficulty in childbirth a *managamon* is chosen to be a *magpipisal* to help in pushing the mother's abdomen. Before, a feast 3 days after the delivery is held as compensation for the birth attendant. Now the common practice is to give money or goods.

It is also believed that opening all closed containers, windows and doors and the *balyan* calling all older relatives to walk over the abdomen of the mother would help in easing the delivery.

The umbilical cord is cut using the *lais* (knife) made of *tambuag* (bamboo). The infant is washed with water from the *pompong* (a plant that holds water in its trunk) and wrapped in *sabanas* (blanket). A *magpipisal* also helps the mother by pushing the child out. After childbirth, the mother is administered different herbs and materials like a mixture of sugarcane juice and ashes so she would not get sick.

There are some herbs that the *balyan* gives the mother to help induce lactation. In cases where the mother still has some difficulty, rice broth is given as replacement. Three to seven days after childbirth, a birthday party follows. This also marks the time when the mother can take a bath. This celebration is called the *bunong*. It is an informal gathering where a ritual called *panawagtawag* is held; and followed by eating. There is also a belief that food for the pregnant woman should never be laid on a cut leaf or else the child shall be born with a hairlip. For the child to have fair complexion the mother is encouraged to eat *ubod ng uway* (rattan shoot).

### *Marriage*

Marriage for the tribe follows several stages. The first is the *sunggod* or asking the hand of the female through the consent of the parents. The next stage is the *allad* or *pakisayod* where the man would formally court the woman and visit the woman in her house.

What follows is the *pamuka* or *kagon* wherein the man's family would ask for the hand of the woman in front of her family. In this stage, presents are left near the door of the woman's house. If the presents are taken, then they have consented to the union. Next is the *pagtawas*, wherein the groom gives or renders service as dowry right after a *gullad* or dowry is settled. The *gullad* may be of *tupa* (service) or *siwaka* (materials). The *tupa*, given as a dowry, may be a servant or a lifetime of service.

The final stage is a practice called *kasamongan* or agreement between both families and this is when the union is consummated.

Mandaya men are polygamous. It is a practice that the first wife is given the most expensive dowry and granted to work less as compared to all other succeeding wives.

Before, it was the *likid* or adviser of the community or any respected elder, who officiates the wedding. Now, a spiritual minister or a community leader, like the *barangay* captain or parish priest who officiates.

The traditional practice was a solemn exchange of *mama'* (betel nut). The bride and groom are dressed in their best *dagum* and *bado* with all the accessories and made to sit in front of the officiant. With the signified exchange of *mama'* and wine, the officiant declares the union publicly. Once the bride says goodbye to her parents this signifies the end of the wedding ceremonies.

### *Burial*

Historically, the Mandaya have no specific rituals for burying their dead. Death in a household would entail a sponge bath given to the corpse by the family head. In cases where death occurs in one's house, the house is abandoned or destroyed. Before having coffins made of hollowed trunks, the tribe would just wrap their dead in *kamon* (romblon mat) and tied them to trees or some place distant from the community like caves. Any type of round lumber can be used as coffin except for the *bayayong*, *naga*, and *banayaw* trees, for the natives believe that these trees are the homes of some elementals. Graves were often dug deep but narrow, so the coffins were like standing. For those who were killed in *pangayao* or tribal wars, the dead were made to lean against trees near the place where they were killed. When bringing their dead to burial sites, an odd number of participants is observed. Upon arriving in their homes they are made to wash in water with chicken entrails and grains of rice are thrown over them (Valderrama, 1987).

Even the Mandaya *balyans* are fearful of going near the dead. They profess that their *abyans* prohibit them from getting near the cadavers. It is believed that the spirits of the dead may be strong enough to possess them. Instead, the *balyan* will perform the *unllok* to rid the community of other bad spirits and to ensure the health and safety of the other residents.

It also used to be practiced that the top cover the dead's coffin is made to sound as loud as possible for three days to announce death in that community. This practice is called *litukon*. After the burial, there is no more remembrance or visits to the dead.

The most feared spirits, which are believed to cause deaths or epidemics in a certain community, is the *Aboy* and *Busaw*. Diseases and illnesses are also believed to be caused by the bad spirits *Tagaiduan*, *Tagamaling*, *Manlaod*, and *Mamudbudan*.

Most of the Mandaya traditions have been influenced by lowland culture, but some practices still remain in instances of births and marriages.

### *The Mandaya forms of leisure*

Most Mandaya men after a day's work in the farms consume a gallon or two of coconut wine. Conversations are mostly about events. When old folks converge, they perform extemporaneous songs of poetry mostly speaking of events or to give tribute to community personalities. This performance is called *dawot*. Another form of leisure for men is called the *bayok* or their local *balagtasan*.

When there is no work in the farm, the men would go hunting or fishing in the rivers.

The children also have their traditional toys like one that they call *lut-ang*. The children also gather fishes when they conduct the *pahubas* or shallowing of a portion of a stream or river using rocks.

Their musical instruments are the *kobeng* (a bamboo harp), *sista* (guitar), *gimball* (drum) made from deerskin and *labnawan* wood and *bonabon* (flute). The music from the *gimball* is called the *basal*. The dance of the *balyan* is called the *araon*.

### **The Mandaya language**

The Mandaya language has some similar terms with that of the Tagalogs, and is quite similar to the Dibabaon and Talaandig tribes. Intonation and diction differs from area to area. The Mandaya spoken in the eastern coast is more musical than that in the municipalities near Mati. There are a lot of similar words with Mansaka, Kalagan and Surigaonon; only the tones vary.

### INFORMANTS

#### **The *balyan***

The *balyan* is often a female spiritual healer. The *balyan's* healing practices differ in various areas. There are some *balyans* who use chickens and its products in their rituals, while some use pig as sacrifice animal. The *balyan* who uses chicken or eggs for offering are called *magakawayan*, while the *balyans* who use the pig as offering, are called *magabalilig*.

In using the chicken, the *balyan* would wear her red bandana called the *podong* over her head and execute the *pagsasawot*, a trance like movement, while placing the chicken over the patient's head. Then the *balyan* would do the *panawagtawag* to call her *abyan* to invoke help in transferring the ailment from the person to the chicken. After the *panawagtawag* the *balyan* would release the chicken, if the chicken faces or moves to the *siblakan* (east) the person will be healed, if the chicken faces or moves west (or the left of the person) the person will die.

Some *balyans* also uses eggs tied to strings to make the ailments transfer to the eggs. The *balyan* would often summon earthly spirits in performing her healing practices or other Mandaya rituals. These spirits are called their *abyan*, *diwata* or *manlawod*. It is believed that the *abyan* and *diwata* are the good spirits while the *manlawod* is of evil nature.

As professed by all the *balyans* interviewed, the stages that they went through before they became *balyans* are the following: (1) a dream phase where the role of being a healer is presented to them in recurring dreams. This is also called the *pyagadamgo*; (2) the illness phase, where they all experienced unmanageable fevers and uncontrollable chills. At times they cannot even move, called *magasakit*; (3) the possession phase, or *takigan*, when they start to accept their fate of being a healer; and (4) the *magasayawan* or *pag-umbas*, being the last is where other *balyans* ordain the new *balyan* through dancing and revelry. In some areas along the mountain ranges of

Manay the *balyan* passes through two stages before she can heal. First is the *pyagabon* stage wherein the *balyan* wears black blouses of *gingham*, and is still considered an apprentice, and is not permitted to conduct healing rituals. The second stage is *manaog* where the *balyan* is already a full-fledged healer. She then wears a red *gingham* blouse.

There are also numerous rituals of the *balyan* for healing and safety or protection aside from the *sautan*, *gaganding*, and *unllok*. One is *manaog* to prepare the house of a *balyan* using various material offerings like *sagay-sagay* (bracelets), *linangaw* (necklaces) and others. *Pyagasautan* or *sayaw* is also executed. The *manaog* is for driving away the *busao* or preventing them to come near the household. *Manaog* is performed like the *panawagtawag*. *Manaog* is also a title for full-fledged *balyan* in Manay.

The *magakawayan* is for healing very sick persons. It entails a lot of offerings and requires the *unllok* as well. Bamboo structures are erected in the house. All acts are guided by the *balyan* or *balyans*.

The *bacallag* is somewhat like the *unllok* only that a lengthier preparation is made. *Sayaw* is done like that of the *manaog*.

Finally, the *balilig*, this is a practice wherein a pig is sacrificed. The pig is tied on an improvised table made of bamboo. The ritual is done early in the morning and in open air. The family of the sick person offers their gifts to the spirits affecting their relative. The *balyan* looks at the sun without blinking. She burns incense called *tollob* and sits on the *hikam* (ritual mat) to start the offering. When the *tollob* is finished the *balyan* dances the *sayaw* and chants invocations accompanied by drumbeats. The *balyan* goes into a trance state and heeds the call of good and bad spirits. Then the *balyan* spreads rice and pours oil on the sick person. An apprentice would then stab the pig, infuriating the possessed *balyan* to suck and devour the pig. The ritual is concluded when observers would intervene to stop the *balyan* by slapping her. The blood is for bathing the sick person and the bloodstains are cleaned with water.

In communities where there are many *balyans*, the *manaog*, *balilig* and other major rituals are performed by more than one *balyan*. They wear their ceremonial attire *linagkaw* and *sallawayanan* or ceremonial dress and veil. Some also have their *kallasag*.

According to two elders in Taocanga, one can be considered a real *balyan* if he or she has been ordained to wear the red *bado*. This means that in their community, any *balyan* who wears the black *bado* is still an apprentice. While those who wear the red *bado* are regarded as ordained *balyans*.

### **The *silag***

The *silag* is a male herbal healer. Most of the *silags* have their own methods of healing. Yet all *silags* interviewed vouch that the knowledge they have were given to them by *Taganlang* in their dreams. Most of the *silags* have one or more *Abyans*. There are only very few *silags* left. There is a strong belief among elders that *silags* more often play the role of soothsayers or prophets for their communities like foreseeing crop success or failure and even calamities. The *silags* do not follow specific rituals but they are believed to be more knowledgeable about medicinal plants than all other healers.

### **The *mananabang* or *partira***

The *mananabang* or *partira* is a local midwife. She learns the knowledge and skills from other *mananabangs*. Most of the local midwives apply *hilot* or traditional massage to induce pregnancy or to prepare expectant mothers. In the practice of *hilot* most *mananabangs* apply certain herbs to prepare expectant mothers. These herbs are collectively called the *tagalumo*.

The most popular ingredients for the *tagalumo* are the *magacasili*, *tagsing* grass and *casili* tail. All three are mixed with other herbs to create the right concoction for easing childbirth. The act of doing the *lahi* or *pagapog sa tiyan* is also done. *Aliliga* flowers and *amugting* fruit are burned with the *casili* tail. With the application of the *tagalumo*, a *magpipisal* is also selected to help the *partira* or *mananabang*.

These midwives often follow certain traditional Mandaya beliefs associated with childbirth to ensure the safety of the mother and child. There are beliefs on what is prohibited among pregnant mothers, practices to ensure the health of the child and others. One of the most interesting practices is the tradition of opening all closed objects when a mother is having difficulty in giving birth. This includes opening windows, doors, jars and all other closed and sealed objects. If such do not work, older folks are made to walk over the pregnant woman to abandon all curses given to her.

It was affirmed by most of the informants that their knowledge on medicinal plants and other agents were given through their dreams while some of the folk knowledge on traditional medicine was passed on from their elders.

An interesting fact is that there used to be transvestite healers among the *balyans*. These were called *bido*. The male members of the community would wear the same clothing as the female healers. They would grow their hair long and assume the look of women.

*Bido* means a curse in the Mandaya dialect (Estanislao, 1978). These men were cursed because of physiological malformations, so they played female roles in the old Mandaya community. These healers played the same role as that of the *balyans* in community health management. Some informants gave light that these healers would use certain herbs to make them look more feminine. But for the four municipalities covered, no *bido* was encountered.

Another healer mentioned by locals in the eastern coast communities is the *pandita*. The *pandita's* practices are quite similar to that of the *silag's* but its spiritual foundation was more inclined to negative spiritism. It was vouched that these healers would heal to extort or ask for compensation for their help, which is quite the opposite compared to the other healers. It is also said that these healers had knowledge and were the forefathers of contemporary practices in herbal poisoning. Again, the researcher did not encounter such healer, as most locals would attest that they have all died.

## CONCEPTS, BELIEFS AND PRACTICES ON HEALTH, DISEASE AND HEALING

### **Health**

Health is very important in the life of the Mandayas as their subsistence or possible accumulation of surplus is greatly dependent on it. They could not work their field in ill health.

Outside the context of spiritual beliefs parallel to the concept of health and well-being, there are no intricacies in the Mandaya's concepts on health. Unlike other tribes who associate physical well-being in their breathing, the Mandaya people or rather their healers rely on the practice of *pahimulso*. Through the practice of reading one's pulse they could determine if a person is well, sick or will become sick.

The parts of the body checked by most of the healers are temples and forehead, chest, hands and feet. Regular pulse would indicate good health. If a person had slow pulse he is bound to be sick with fever, headaches, cough and other common ailments. It is also said that if pulse goes from regular to faster, a disease is to be expected. If pulse is really fast then a grave illness has effected or may come.

Just by checking one's pulse some healers would know if one is in good health or otherwise, or what type of ailment one has. Again, health management practices would vary depending on the kind of healer.

Still, there are a lot of Mandayas who still patronize practices in shamanism and they have strong beliefs that a person is kept healthy if he would offer food or other things to the spirits or deities.

### **Disease**

In relation to the Mandaya's strong belief in spiritism almost all-natural and unnatural predicaments of a Mandaya community is associated with such belief including crop success, failure, natural calamities and diseases.

It is also believed that some uncommon ailments are caused by faults to elementals or earthly spirits. An example is when one accidentally steps on an elemental or hits its home, the elemental would naturally retaliate by making the culprit or a member of his family sick.

It also said that some good spirits would make people undergo the *tagahinop* or dream about forthcoming diseases of retribution given by the bad spirits in order for them to prepare for the disease.

In most cases wherein common herbs cannot aid the person affected or punished by the bad spirits, the help of the *balyan* is implored. This is the time where offering is given to appease the bad spirits. Offering is mostly food.

Aside from the numerous herbs that the Mandayas use, there are also several practices which existent Mandaya healers do for curing or healing. Some of the popular rituals to ensure the health of the community or to cure grave illnesses are the *bacayag*, *lindog* and *balilig*. These complex rituals incorporate minor rituals like the *unllok*, *gaganding* and *panawagtawag*.

The *bacayag* would last for one year, the *lindog* for 3 to 40 days, and the *balilig* for 1 to 7 days. Offering is always present in all Mandaya rituals yet the type of offering varies according to the duration of the ritual.

## RECOMMENDATIONS

In reference to the continuance of the traditional healing practices of the Mandaya people, it is evident that such practices will endure. Such could be attributed to the deficiency in delivery of basic health services to farflung *barangays*.

With the data drawn from the key informants, a lot of possible beneficial practices could be popularized like the Mandaya diversified diet, health supplement, practical health care and more of the rudimentary aspects of folk medicine.

Yet, it is quite saddening that some health practices that were found to cause health problems are still being observed, eg, the use of *tambuang* (bamboo) as knife to cut a newborn's umbilical cord, causing tetanus. A number of Mandayas still follow such practice believing it is the best.

There are also some areas where the incidence of goiter and respiratory ailments are quite high. Yet most of the locals are not receptive of the alarming problem and accept epidemic in their community as normal.

It is quite unfortunate that there are communities that in time of epidemics, the sick would only live for three days. This is such because locals have a deep value for their traditional medicine focusing on shamanism and they reject the practices of biomedicine.

The problems of the Mandaya communities are just similar to the exigent plight of other cultural communities in other areas.

With the cultural assimilation of most indigenous communities, their traditional healing practices have somewhat been influenced by more acceptable lowland practices. Once traditional medicine loses its purity, its novelty also diminishes. Traditional healing has been superseded by western medicine. That is why it falls vastly inferior to popular biomedicine.

It would be profoundly ideal if a synergy of traditional medicine and western biomedicine is established. This would help in the development a field of health care that would be acceptable to them or any other ethnolinguistic group. Yet such ideal would require extensive resources. Last, the *balyan* should be recognized as a cultural institution as they are the only living resource persons who have extensive knowledge on traditional medicine.



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## APPENDICES

Table 1. LIFE STAGES

Value for health is evident in their diversified diet and the numerous common herbs that they use to keep healthy. Health care also differs among age groups or life stages. Below is a presentation of the different means of providing health care with relation to the life stages.

Life stages	Health care
<i>Iso</i> - infant	<p>Right after birth, the infant is bathed in water from the <i>pompong</i> plant.</p> <p>When the child is already able to consume solid food, it is fed <i>dugas sa putyukan</i> or honey as a health supplement to prevent ailments.</p> <p>As for preventive medicine, the infant is fed the fruit of the <i>dawa</i>.</p> <p>To enhance physical growth, the infant is fed <i>kamote</i>, <i>saging</i> and <i>uwang</i> or <i>ullabang</i>.</p>
<p><i>Itin</i> or <i>olo</i> - young boy <i>Budi</i> - young girl</p> <p>The eldest child is called the <i>panganay</i> while the youngest is called the <i>kimod</i>.</p>	<p>Aside from the regular Mandaya diet, the toddlers are constantly given <i>kalabasa</i>, <i>ugbos</i>, and <i>galay sa kamote</i> to increase blood and keep them healthy.</p>
<p><i>Bayong-bayong</i> - teenager <i>Bubay</i> - female <i>Usog</i> - male</p>	<p>They may consume the regular Mandaya diet and health care applied follows that of children and adults.</p>
<i>Hamtong</i> , <i>dallaga</i> , <i>usog</i> - young adult	<p>Health care at this stage follows that of adults.</p>
<i>Matikadung</i> or <i>buyag</i> – an elderly man or woman	<p>To maintain the good health of the elderly it is observed that they consume regularly the staple vegetables and meat products such as <i>ullabang</i>, <i>casili</i>, chicken, <i>milo</i>, <i>kalaw</i>, <i>tariktik</i>, <i>manlog</i> and the <i>alimokon</i>. <i>Ulod sa putyukan</i> is another staple among elders to regulate their blood pressure.</p>

Table 2. TABLE OF COMMON AILMENTS

Below are some of the common herbs used by the Mandaya for treatment of common ailments, only a few of the herbal and non-herbal materials are listed as examples of methods for managing ailments.

Disease	Definition	Cause	Treatment
<i>Kaupo/kawpo</i>	Tuberculosis or having a hard cough, spitting blood and phlegm	Caused by dirty surroundings and evil spirits. May also be caused by fever, drizzles, and dried sweat	Tea or decoction from the <i>ulingon</i> , <i>iba</i> , <i>balante</i> . <i>Kawilan</i> pulp is taken as tea. <i>Kalabo</i> , <i>agawon</i> , <i>tanglad</i> leaves are heated over rice and squeezed to be drunk. . The <i>tambuag</i> and <i>dagsaw</i> roots are also used as decoction. <i>Tatabako</i> roots are also used.
<i>Tanlundan/agkot</i>	Colds with hard cough	Lack of bathing	Inhaling of the fumes from the <i>sagbong</i> and <i>latag</i> leaf buds. <i>Iba</i> , <i>kabaywa</i> , <i>bagnawon</i> , <i>lemonsito</i> , <i>biasong</i> , <i>Anadong</i> and <i>tagasing</i> are also used. <i>Salimbunak</i> bark and leaves are used as decoction and for liberal application. The fruit of the <i>basikong na kahoy</i> is squeezed and its juice is drunk.

<i>Sawan</i>	Convulsions or when one's eyes move upward	Caused by evil spirits and very high fever, hereditary	Flowers and bark from the <i>bungloy</i> and <i>obante</i> . Vinegar for rubbing. <i>Hangin, labay, bayawa, bayos, salimbangon</i> sap, roots, fruit burned and inhaled. <i>Imus na kahoy</i> roots, <i>anuwali</i> roots and leaf buds, <i>banban</i> flowers are rubbed all over the body.
<i>Pyapaitisar</i>	Dysentery, liquid discharge	Over eating, dirty water, raw meat, mixed food	Decoction from <i>balinawnaw</i> and <i>dita</i> pulp. The roots of the <i>amindang, balanti, salibutbut</i> are also used as decoction. <i>Kulila</i> and <i>bayabas</i> leaves are also used as tea.
<i>Labog-labog</i> or <i>yagka-intayon san dugo</i>	Blood in excrement/ Watery and bloody discharge	Caused by over eating, dirty water, weeds, brought by the wind	<i>Dugwan</i> pulp, <i>tanglad</i> and guava leaves. <i>Balinawnaw</i> and <i>dita</i> decoction. <i>Magulibas, tipdas, sikalig</i> pulp is also used as tea. <i>Binwang</i> pulp and guava or avocado leaves are used.
<i>Kallamog</i>	Malaria, chills with fever	Evil spirits, climate changes, mud and grasses	<i>Aging kakalan, cogon, sagbong, amolave, saging buyan, tanabog, kuya</i> leaf bud decoction. <i>Dita</i> and <i>balinawnaw</i> bark and leaf bud decoction.
<i>Alipongan</i>	Dizziness	Over-fatigue, dehydration	<i>Tanabog, sagay-sagay</i> and <i>labay-labay</i> leaves, guava roots are burned to be inhaled.
<i>Yamabalong/ Kiakailoan</i>	Poisoning	Poisoned by others, prohibited food	Roots from the <i>anagasi, amolave, tanabog, alom, aging kakalan, sagbong, imus na kahoy</i> used

			for bathing. <i>Anagasi</i> , <i>salibutbut</i> , <i>imus na kahoy</i> may be drunk. <i>Dita</i> leaves may also be used.
<i>Almoranas</i>	Hemorrhoids	-	<i>Saha sa tagbak</i> is ground and applied or sat on.
<i>Masakit yang pusa', bali</i>	Fracture	Falls from horses, carabaos or other means	<i>Alom</i> , <i>kudin</i> , <i>away</i> bark and <i>salimbangon</i> leaves are used.
<i>Para maggatas ang ina</i>	To stimulate lactation	-	Inner pulp from the <i>patikan</i> and <i>bayi</i> are cooked and eaten.
<i>Yamapali</i>	Wounds	Natural causes, falling from trees	Pulp from the <i>madre cacao</i> , <i>bungloy</i> , <i>agimit</i> , <i>tagsing</i> , <i>anagdong</i> , <i>garnaba</i> , <i>andalamay</i> and <i>sayapo</i> may be applied over the wound. <i>Maliput</i> , <i>malisa</i> , <i>amali</i> , <i>tansi</i> , <i>tagusapay</i> , <i>andalamay</i> , <i>andalupang</i> , <i>budbud</i> , <i>pais pais</i> flowers, pulp and roots may be used as oral medication.
<i>Baga', bula</i>	Growth on breasts or other parts of the body, also boils	Evil spirits, bee stings, too much breast feeding	<i>Pamutungan</i> and <i>rupal</i> flower and sap extract. <i>Kilaya</i> , <i>buyon</i> , <i>anagasi</i> , <i>salibutbut</i> bark or branch. <i>Kanayom</i> roots are burned and applied. <i>Andalamay</i> pulp and <i>buyon</i> stem, ground and burned, rubbed over boil. <i>Badyang</i> , <i>buhi</i> and <i>dawnot</i> are also used.
<i>Yagka-intawon</i>	Diarrhea	Over eating, when someone has eaten something bad	<i>Balinawnaw</i> decoction

<i>Diudugo/ Kikinto</i>	Difficulty in menstruation	The placenta is blocking the canal	<i>Dugwan</i> decoction
<i>Magsakit and kuto-kuto</i>	Gas spasm, air inside the stomach	Over eating, the air from travels	<i>Gabon</i> fumes to be inhaled, <i>ulsikob</i> and <i>anunang</i> leaves are placed over the stomach.
<i>Buntis na yakakamangan</i>	Pregnancy pains	Pregnancy	Decoction from the <i>kabak</i> , <i>bugtuson na sagbot</i> , <i>gabon</i> , <i>garnaba</i> , <i>uwag</i> , <i>taginusa</i> , <i>lumbya</i> and <i>niyog</i>
<i>Yamasakit</i>	Fever	-	<i>Sagbong</i> leaves are boiled and inhaled. <i>andalamay</i> , <i>dita</i> , <i>naga</i> , <i>tunukon</i> , <i>baya na mais</i> , <i>avocado</i> , <i>mansanitas</i> , <i>iring-iring</i> leaves are used as oral application and decoction. <i>Pugaya</i> and <i>saging na garnaba</i> bark are placed on the forehead.
<i>Paglalawat</i>	Birth spacing	-	<i>Saging na dakdakon</i> is used as decoction <i>Bakong</i> flowers are used. <i>Kullos</i> leaf buds, <i>bungloy</i> bark, <i>lukay</i> roots are used as decoction and massaging agents.
<i>Madali-kautawan</i>	Easier child delivery	-	<i>Tagalumo</i> - from <i>aliliga</i> , <i>amugting</i> , <i>tagsing</i> , <i>magacasili</i> , <i>casili</i> , <i>pamutangon</i> , <i>paya</i> is rubbed. The <i>magusod</i> roots are mixed in water and drunk. <i>Sibukaw</i> is anti-hemorrhagic for bleeding after delivery.
<i>Yukudol yang unto/ baug ng unto</i>	Toothache	For not cleaning the mouth, too much dirt in the mouth	<i>Liplip</i> , <i>masipugon</i> roots are chewed. <i>Bilay</i> leaves are crushed and rubbed.

			The roots of <i>imus na kahoy</i> may also be used.
<i>Dalayag/para diudugo</i>	To induce menstruation	-	The <i>magulibas</i> , <i>magautos</i> and <i>asisio</i> bark is used as tea. <i>Tayabugak</i> pulp decoction is also used.
<i>Panuhot</i>	Gas pains, spasms	Bad air has entered the stomach	<i>Tuba-tuba</i> leaves are used. <i>Gabon</i> leaves are used for its fumes. <i>Duldul</i> , <i>luy-a</i> , <i>kalabo</i> , <i>macacaywang</i> roots and leaves are heated and applied with oil. <i>Mamali</i> and <i>buyon</i> pulp for rubbing and as tea. <i>Tanabog</i> leaves as tea. <i>Anuwali</i> roots as decoction.
<i>Bun-og</i>	Concussion	From bumps and other natural causes	<i>Sibukaw</i> bark decoction is given 3x a day.
<i>Lumpawa</i>	Kidney stones or difficulty in urinating	Dirt is stuck in the <i>pantog</i> (bladder) or kidney, over-working	<i>Banaba</i> bark is used.
<i>Bayuok</i>	Mumps and swollen gums	-	Pulp from the bark of the <i>andalamay</i> plant is used to fully cover the mumps. When the pulp cakes it is replaced.
<i>Takod/pungko</i>	Rheumatism or muscle pains wherein the person cannot stand or move anymore. Even ordinary muscle pains	When one has offended evil spirits or has washed in a river or creek where evil spirits have also washed, the muscle veins have air	<i>Salingabang</i> , <i>salimbunak</i> , <i>tamisan</i> , <i>kalabunayna</i> , <i>gabon</i> leaves are applied. <i>Garapa</i> and <i>tanglad</i> roots are also applied. <i>Magusod</i> roots and <i>anayop</i> leaves are taken as decoction.

<i>Yamabanad</i>	Stiffening of muscles, cramps	Evil spirits, bad body position	<i>Payan, tanabog/lagnob, tagok, tagbak</i> and <i>buyo</i> sap and leaves are used liberally. <i>Andayawat</i> roots are applied. <i>Anilao, ulingon, sapianon</i> leaves are used as tea.
<i>Masakit yang dubdub (tagali)</i>	Stomachaches	Evil spirits	<i>Budbud, balinawnaw, panuta, bukwan, dita</i> and <i>salibutbut</i> decoction of leaves and pulp.
<i>Gawonawon</i>	Common cough	Dirt in the throat	<i>Kisol</i> fruit to be eaten directly or its juice drunk. <i>Anagdong</i> pulp is heated and mixed in water and drunk. <i>Tanabog, tuba-tuba, anunang, sagbong, kalabo, ugam</i> leaves, bark and roots are used as decoction.
<i>Talimughat</i>	Post natal pain	Moving right after delivery	Decoction from the <i>katuan na uway, kabak, banag, bugtuson na sagbot, anduway, gabon, bahi, garnaba, uwag, taginusa, lumbya, niyog. Escoba, buyagon, bugtuson, payasan</i> roots are used as tea. <i>Ulingin, kalubasa, kabak, uwag, tuba-tuba, kapok, kollos, nagini, biris-biris, dapdap</i> are also used for varied purposes.
<i>Buturan</i>	Enlarging of the abdomen, air inside the abdomen	Raw sweet potato, not properly digested food, over eating	<i>Kisol</i> and <i>lalawon sa lumbo, balanti</i> and <i>bagnawon</i> applied orally and also taken as tea. <i>Tuba-tuba</i> tea leaf decoction
<i>Langilaw/tagilaw</i>	Headaches	Lack of bathing, sleep and too much	<i>Tanabog</i> and <i>lagtang</i> leaves are applied,



		heat	<i>uliskob, anilao, anunang, buyakan, labay</i> leaves and roots are used. <i>Buyo</i> leaves are also heated and used. <i>Magusod, anayop, sagbong</i> leaf buds and leaves are used.
<i>Para dili magbuntis/ mapakamang</i>	Contraceptive	-	<i>Lampoyang</i> leaves and root decoction. <i>Buyakan, unat-unat</i> pulp is taken as a decoction. <i>Kalamantigi</i> flower is also used orally. <i>Bagnawon</i> leaves are placed under the mat.
<i>Sobrahan dugo</i>	High blood	Lack of sleep, over eating, over fatigue	<i>Buyayakaw</i> and <i>tanglad</i> are used as tea. <i>Patay na saging</i> inner pulp is boiled and drunk.
<i>Kasagabay</i>	Vomiting of yellowish material	Following the path of <i>engkantos</i>	<i>Anuwali</i> roots and <i>badbad</i> bark is shaved and used as tea.
<i>Eltor</i>	Vomiting and loose bowel movement	Dirty water	<i>Sikalig</i> and <i>mandos</i> root pulp as tea. <i>Bugka</i> or <i>lansones</i> bark and leaves are used for children's LBM. <i>Badbad</i> roots as decoction, <i>mansanitas</i> , avocado and <i>kaymito</i> leaves as tea.
<i>Liting</i>	Hernia or swelling and reddening of the scrotum	Over fatigue, carrying heavy objects, dirty and wet undergarments	<i>Sandata na puti</i> and <i>tapol</i> with <i>muyaw</i> roots as decoction and oral medication
<i>Mapaso</i>	Burns	Natural causes	<i>Tauangog</i> bark is burned and applied.
<i>Bula/beti</i>	Cataract	Dirt in the eyes	<i>Banban</i> and <i>ballanti</i> leaf bud extract is applied. <i>Saya sap</i> is also for eye cleaning and for circumcision.
<i>Palatug</i>	To induce erection	-	<i>Tabahan, banaba, atangol</i> decoction

<i>Paglalawat</i>	Birth spacing	-	<i>Bakong</i> flowers are used for oral application.
<i>Amlong</i>	Strengthening of teeth and gums	-	<i>Lakway</i> root pulp and <i>amlong</i> vines
<i>Kyakagat sang ido</i>	Dog bites	-	<i>Tallo sa putyukan</i> or beehives are used.
<i>Salaw</i>	Health supplement for children	For faster teeth growth	Honey or bee worms
<i>Unlod na sipon/tanlundan na sipon/pyagagutasan</i>	Asthma	Caused by long travels	<i>Katyabong</i> flowers used as tea. <i>Agutay</i> stem and <i>tagsin</i> leaves are used as tea.
<i>Yutulin yang tuway-tuway</i>	Breast pain	Bites from children	<i>Magubayi</i> fruit is used. <i>Agawon</i> leaves are used, <i>sayot</i> and <i>anduwaw</i> branches are burned and applied.
<i>Gapuno Kaguyanga</i>	Possession or temporary insanity	Caused by evil spirits	<i>Mandos</i> and <i>tipdas</i> bark decoction. <i>Binunga</i> and <i>banban</i> leaves are placed on the forehead.
<i>Awon sakit sa mata</i>	Blurred vision	Brought by the wind	<i>Salibutbut</i> leaves are crushed to extract juice and drunk.
<i>Makasay</i>	Growth inside the mouth where the affected person cannot eat	-	<i>Anagdong</i> bark pulp for cleansing
<i>Hupong</i>	Swelling of the face and body	-	<i>Andalamay</i> bark, <i>liplip</i> roots and leaves are applied over the swelling; <i>andayugkot</i> roots are used as decoction.
<i>Ugaw-ugaw</i>	Rotting of the mouth and gums	Brought by the wind	<i>Tagusapay</i> leaves are slightly burned and rubbed around or over the mouth. <i>Balanti</i> and <i>sala</i> leaves and leaf buds are heated and used as mouthwash.
<i>Kyakagat ng tambanukawa</i>	Large black spiders	Spiders	Tobacco leaves are squeezed to draw juice used for the wound .

<i>Hindi maka-intayon</i>	Constipation	-	7 leaves are placed on the head and pulp from the roots are used as decoction
<i>Bangkuka</i>	Centipede bite	-	Tobacco leaves are squeezed to draw juice used for the bite. <i>Imus na kahoy</i> roots, <i>bayog</i> bark are ground and applied over the bite.
<i>Tagali</i>	“There is like an eel in the stomach”	Hereditary	Decoction from <i>balinawnaw</i> , <i>kayagbuto</i> , <i>anagasi</i>
<i>Angga</i>	Chickenpox	Brought by the wind	-
<i>Kiyakagat ng mamaog o mamang</i>	Snake bite	-	<i>Tullo</i> and <i>tagot</i> bark, <i>malabagti</i> trunk, <i>anagasi</i> fruit, <i>bagakay</i> , <i>salimbunak</i> fruits are squeezed. <i>Sagumbibilan</i> leaves, <i>unat-unat</i> and <i>sapi-sapi</i> pulp is rubbed over the bite. <i>Patupok</i> , <i>tunukon</i> roots, and <i>puyas</i> are burned, ground and applied. <i>Kamangya</i> bark is also used.
<i>Natunok sa bukog sa mamang</i>	Wounds from snake bones	Natural causes	<i>Kisol</i> fruit, tobacco leaves are ground and rubbed over the wound.
<i>Katol (nuka sa lawas ug ulo)</i>	Skin disease, allergies	For not taking a bath	Oil from the <i>bugtong na lubi</i> is used. Bark from the <i>madre cacao</i> , pulp from the <i>handog uwak</i> , <i>kangyan</i> and <i>tugas</i> is applied. <i>Bakla</i> , <i>piyat</i> , <i>baliknong</i> , <i>alom</i> , <i>dayunot</i> , betel nut fruits and bark, and <i>kisol</i> leaves are used as skin solution. <i>Tubli</i> is also used at times. <i>Kaningag</i> bark and root pulp is used for bathing.

With the presented listing of identified diseases and ailments, it can be surmised that only common ailments have been identified. These ailments have different methods of treatment.

To further understand the complexity of the Mandaya people's traditional healing practices, another series of tables present the different herbs used for healing. The parts used, preparation and management, sources of information is also documented. It is further maintained that the listed plants mostly come from upland areas.

Table 3. TABLE OF MEDICINAL PLANTS USED BY THE MANDAYA PEOPLE

Scientific name:

Local name(s): *Aging kakalan* (Mandaya), *sagbong, gabon* (Cebuano)

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Headache	Leaf buds	Leaf buds are placed on forehead.	The leaf buds are for headache.	1 interview 1 FGD of 5
Fever	Leaves	The leaves are boiled, inhaled.	Inhaled	1 interview 1 FGD of 5
Cough	Roots	The roots are boiled.	Taken 3x a day.	1 interview
Malaria	Leaf buds	Mixed with <i>amolave, tanabog, saging na buyan, luy-a</i> leaf buds and boiled.	To be taken 2-3x a day	1 interview
Poisoning	Pulp	Mixed with water	For bathing	1 interview
Gas pains	Leaves	The leaves are boiled.	Taken as tea	Interview
Postpartum fever and flu	Root pulp, leaf buds, leaves	Root pulp is mixed in water and drunk. Leaf buds are placed on the head. The leaves are mixed with coconut oil.	The pulp decoction and leaf buds are for post delivery body pains and headache. The leaves are for muscle pains.	3 interviews 1 FGD of 4

Scientific name:

Local name(s): *Amali, mamali*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Wounds	Pulp	Gathered and shaved	Applied	1 interview
Gas pains	Pulp	Boiled, drunk	Taken until relieved	1 interview

Scientific name:

Local name(s): *Asunting*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
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Tinea	Pulp	Pulp is shaved from trunk.	Pulp is rubbed for tinea.	1 interview
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Scientific name:

Local name(s): *Andalamay*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Fever	Leaves	Gathered and boiled	Used for washing the sick	
Boils, mumps, wounds	Roots, bark	Shaved and ground	Applied on the skin over the ailment	2 interviews

Scientific name:

Local name(s): *Anilao*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Cramps, muscle pains	Pulp	The pulp is boiled, drunk as tea.	Drunk immediately to be relieved	2 interviews
Headache	Leaf buds	Seven leaf buds are gathered.	Placed on the forehead	3 interviews 1 FGD of 7

Scientific name:

Local name(s): *Agutay*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Severe colds ( <i>unlod na sipon</i> ) or asthma	Pulp	The pulp is mixed in a glass of water.	Drunk until relieved	1 interview

Scientific name:

Local name(s): *Aliliga*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Easier delivery	Flower	Crushed or ground	Rubbed over abdomen	5 interviews 2 FGD of 5, 8

Scientific name:

Local name(s): *Amlong*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Strengthening teeth and gums	Vine	Cut for chewing	Chewed for 3 days	7 interviews 3 FGD of 3, 5 7

Scientific name:

Local name(s): *Anuwali*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Convulsions, gas pains	Roots, leaf buds	Ground	Rubbed all over the body	1 interview

Scientific name:

Local name(s): *Anagasi*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Poisoning	Roots	Roots are cleaned and mixed with cold water.	The root infusion is to be drunk and used for bathing someone poisoned.	2 interviews
Boils, masses	Bark	The bark is burned and ground, rubbed.	The bark is for growths on the breast, or on boils and swelling.	3 interviews
Snake bite	Pulp, fruit	The fruit is crushed just like the pulp.	The fruit and pulp are applied over the bite.	3 interviews 1 FGD of 6

Scientific name:

Local name(s): *Anagdong*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Gum and mouth infection	Inner pulp	The inner pulp is ground for cleansing.	Applied inside the mouth then spitted out	1 interview 1 FGD of 7
Colds and cough with phlegm	Bark pulp	The pulp is shaved and wrapped in banana or <i>balanti</i> leaves and heated.	Squeezed to extract juice, drunk	3 interviews 1 FGD of 7

Scientific name:

Local name(s): *Anunang*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Gas pains ( <i>kuto-kuto</i> pains)	Leaves	Seven leaves are gathered.	Placed over the <i>kuto-kuto</i> or abdomen	2 interviews 1 FGD of 3
Headache	Leaves	Any amount	Boiled and used	1 interview

			as decoction or tea	
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Scientific name:

Local name(s): *Alom*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Fracture	Bark	The bark is heated.	The bark is tied to the fracture.	4 interviews 2 FGD of 6,8
Itching	Bark	The bark pulp is cooked in a pan.	Allowed to cool and applied over itching	1 interview
Poisoning	Leaf buds	The leaf buds are cleaned and mixed with cold water.	To be drunk and used as water for bathing someone poisoned	1 interview

Scientific name:

Local name(s): *Amolave* (Mandaya), *molave* (Tagalog)

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Abrasions or rashes	BARK	Burned and ground	The ground bark is rubbed on affected part..	2 interviews

Scientific name:

Local name(s): *Asisio*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
To induce menstruation	Bark	Boiled	Taken like tea until relieved	2 interviews

Scientific name:

Local name(s): *Buyo*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Headache, muscle pains, rheumatism	Leaves	Any number of leaves are gathered and heated.	Applied over the affected part.	3 interviews 1 FGD of 4

Scientific name:

Local name(s): *Bagakay*

Indication	Plant part(s)	Description	Direction for use	Source of
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	used		and remarks	information
Snake bite	Fruit, roots	Ground and squeezed	Applied over the bite	1 FGD of 7

Scientific name:

Local name(s): *Bugtuson na uway*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Postpartum fever, flu and pains ( <i>talimughat</i> )	Roots	Roots mixed with <i>uway na katuan</i> and <i>gibayohang lusong</i> shaving, boiled	Drunk 2-3x a day	2 interviews 1 FGD of 6

Scientific name:

Local name(s): *Buyon*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
For growth on breasts	Stem, bark or branch	The stem, bark, branch is burned and ground.	The ground plant part is rubbed on affected part.	2 interviews
<i>Kabuhi</i> or deep stomachache (gas pains)	Pulp	The pulp is rubbed or boiled and drunk.	The pulp decoction is taken as tea.	1 interview

Scientific name:

Local name(s): *Bilay*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Toothache	Leaves	The leaves are crushed.	Rubbed on the skin over the toothache	1 interview

Scientific name:

Local name(s): *Bagnawon*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Contraceptive, birth spacing	Leaves	Seven leaves are gathered.	Seven leaves are placed over the mat.	1 interview
Colds	Pulp	Pulp is ground and squeezed to	The juice is drunk.	1 interview

		extract juice.		
To prevent enlarging of abdomen	Pulp sap	Pulp is ground and squeezed to extract juice.	Given to infants	2 interviews

Scientific name:

Local name(s): *Bayi, patikan* (Mandaya)

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
To induce lactation	Core pulp ( <i>ubod</i> )	Cooked in a pan with any flavoring	To be eaten by the mother	3 interviews

Scientific name:

Local name(s): *Buyakan*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Headache	Leaves	3 leaves are heated and mixed with oil.	Rubbed over the head	1 interview
Birth spacing	Pulp	Pulp is mixed in a glass of warm water.	Drunk once a month	1 interview

Scientific name:

Local name(s): *Banban*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Convulsion or possession	Flowers	Flowers are crushed.	Rubbed all over	2 interviews
<i>Gayuma</i>	Fruit	Burned and ground	The ash is applied on the path of the victim.	1 interview
Cataract	Leaf buds	The liquid from the leaf bud is extracted.	Poured over the eyes	2 interviews 1 FGD of 8

Scientific name:

Local name(s): *Banag*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
For postpartum flue and fever	Roots	Boiled	Drunk 3x a day	1 interview

Scientific name:

Local name(s): *Balanti, ballanti, obante*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Rotting of mouth and gums	Leaves or leaf buds	The leaves are heated and used as cleaning agent.	Rubbed in the mouth	3 interviews
Convulsion	Leaves and bark	The bark is cut and two leaves are gathered.	The plant parts are hanged near the patient.	1 interview
Cataract	Leaf buds	The liquid in the leaf buds is used.	Poured in the eyes	2 interviews
For children who have enlarging abdomen, dysentery, stomachache	Root pulp, leaves	The pulp is mixed in a glass of water. Leaves are gathered.	The pulp decoction is taken twice a day. The leaves are mixed with water and rubbed over abdomen.	1 interview

Scientific name:

Local name(s): *Banaba*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Impotence and kidney stones	Pulp	Pulp is mixed in warm water.	Drunk until relieved	1 interview 1 FGD of 4
Kidney pain and urinary tract problems	White stem	The stem is boiled.	Taken as tea	3 interviews 1 FGD of 6

Scientific name:

Local name(s): *Balinawnaw* (Mandaya)

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Malaria	Trunk pulp, leaf buds	The pulp is mixed in a glass of warm water. The leaf buds may also be used.	The mixture of pulp is taken 2-3x a day.	4 interviews 1 FGD of 8
Loose bowel movement and stomachache	Leaves	The leaves are boiled like tea.	The decoction is drunk as desired until the stomachache or loose bowel movement is	5 interviews 1 FGD of 8

			gone.	
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Scientific name:

Local name(s): *Biasong, kabaywa* (Mandaya)

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Colds with phlegm	Fruit	Cooked in ember and squeezed to extract juice.	The juice is drunk when desired.	2 interviews 1 FGD of 4
Slimming agent	Roots	The roots are boiled.	Taken once a day	1 interview

Scientific name:

Local name(s): *Binwang* (Mandaya)

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
For high blood pressure	Roots	Mixed with warm water	Drunk 3x a day after meals	1 interview

Scientific name:

Local name(s): *Bayawa*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Convulsion	Fruit	Burned in a plate with ember	The fumes are inhaled.	2 interviews

Scientific name:

Local name(s): *Biris-biris*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Post partum headache	Leaf buds	7 leaf buds heated	Placed over the head	1 interview

Scientific name:

Local name(s): *Bahi*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
For post delivery pain	Root pulp	An inch of pulp is mixed with 2	Drank 2x a day until relieved	2 interviews

		inches of warm water.		
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Scientific name:

Local name(s): *Badyang*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Boils and swelling	Dead stem	Burned, ground	Rubbed	1 interview

Scientific name:

Local name(s): *Bayog*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Centipede bite	Bark pulp	Pulp is shaved.	Applied over wound/bite	1 interview

Scientific name:

Local name(s): *Banganga*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Loose bowel movement	Trunk pulp	Boil the pulp.	Taken 2-3x a day until cured	1 interview

Scientific name:

Local name(s): *Bunghoy, bungloy* (Mandaya)

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Eczema	Pulp	Shaved and ground	The ground pulp is rubbed over the abrasion or rash.	2 interviews 1 FGD of 6
Wounds	Pulp	Shaved or ground	The ground pulp is applied over the wound.	
Convulsion	Pulp and flower	Shaved and ground	The ground pulp is rubbed all over the body.	
Birth spacing	Bark	Heated	Applied on the abdomen	1 interview

Scientific name:

Local name(s): *Budbud*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Wounds	Pulp	Shaved and rubbed	The pulp is for wounds.	4 interviews 1 FGD of 3
Stomachache	Leaves	The leaves are boiled like tea.	The decoction is drunk until patient is relieved.	2 interviews

Scientific name:

Local name(s): *Bugtuson na sagbot*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Post natal pain	Roots	Boiled	Drunk	2 interviews

Scientific name:

Local name(s): *Buyayakaw*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Cleansing agent for newborn babies	Fruit	Mixed with <i>gapas</i> fruit and <i>saging</i> roots in water	For bathing newborn babies	2 interviews

Scientific name:

Local name(s): *Dita*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Stomachache, stomach worms and malaria	Pulp from roots and bark	Pulp is shaved from the trunk or roots and mixed with water.	Drunk 2-3x a day	2 interviews 1 FGD of 8
Fever	Leaves	The leaves are boiled.	Taken as tea	1 interview
Poisoning	Leaves	The leaves are ground and mixed with	Drunk when desired until healed	1 interview

		sugar and water.		
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Scientific name:

Local name(s): *Dugwan*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Fever, malaria, measles, convulsion	Roots	Boiled and prepared as tea	Drank 2-3x a day	1 interview
To predict pregnancy	Tree	The father accompanies the girl and hacks the tree	If the sap is white then the girl is pregnant, if red it is otherwise.	4 interviews
Loose bowel movement	Pulp	Pulp mixed in water	Taken as desired	1 interview
For inducing pregnancy	Pulp	Pulp mixed in water	Taken once after menstruation	1 interview

Scientific name:

Local name(s): *Duldul*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Gas spasm	Roots	The roots are wrapped in a leaf and heated, mixed with oil	The mixture is rubbed over the abdomen	2 interviews

Scientific name:

Local name(s): *Dihat*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Sore eyes	Leaf buds	Crushed	Rubbed over the eyes	1 interview 1 FGD of 6
Loose bowel movement	Roots	Shaved to get pulp, mixed in a half glass of water	Drunk	3 interviews

Scientific name:

Local name(s): *Dakdakon na mais*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
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Birth spacing	A leaf	Get a leaf as big as your hand and say your petition for the number of years spaced. Crush, mix with water.	Drunk	1 interview
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Scientific name:

Local name(s): *Dapdap*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Abdominal pain after delivery	Bark	3 bark parts are cut.	The bark parts are tied around the abdomen.	2 interviews

Scientific name:

Local name(s): *Dawnot*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Boil or swelling	Core from stump	Core is scrapped to get pulp.	The pulp is rubbed over the ailment.	2 interviews 1 FGD of 4

Scientific name:

Local name(s): *Dayunot, dawnot*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
<i>Katol</i> or itching with abrasions	Bark	Shaved, heated in a pan until powdery	Applied liberally over the affected area	2 interviews

Scientific name:

Local name(s): *Escoba*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Any post natal pain	Roots	Boiled	Drunk	3 interviews

Scientific name:

Local name(s): *Gapas*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Bathing solution for newborns	Fruit	Mixed with <i>saging</i> roots and <i>baganga</i>	For bathing	3 interviews 1 FGD of 5



		fruit in water		
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Scientific name:

Local name(s): *Handog uwak, magacasili*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
For easier child	Branch or stem	Burned, ground, mixed with coconut oil	Rubbed four months before delivery	5 interviews 2 FGD of 4, 7
Eczema	Bark	The bark is burned.	Ash is rubbed over the affected area.	2 interviews

Scientific name:

Local name(s): *Hangin*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
For dizziness	Roots	Mixed with <i>labay, bayawa, bayos, tuyob, salimbangon</i> and burned with ember on a plate	Inhaled	4 interviews 1 FGD of 3

Scientific name:

Local name(s): *Imus na kahoy*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Toothache	Roots	Ground	Placed in the mouth near the site of pain	1 interview
Centipede bite	Root	Ground	Applied	1 interview
For poisoning with herbs, convulsion	Roots	Mixed in cold water	Rubbed all over the body or used for bathing	2 interviews

Scientific name:

Local name(s): *Iring-iring*

Indication	Plant part(s)	Description	Direction for use	Source of
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	used		and remarks	information
For fever and cough	Leaf buds and flowers	Boiled	Given 3x a day	3 interviews

Scientific name:

Local name(s): *Kalabo*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Cough	Leaves	The leaves are boiled.	Drunk until relieved	2 interviews 1 FGD of 5
Gas spasms	Leaves	May be mixed with oil	Rubbed over the abdomen	1 interview 1 FGD of 5

Scientific name:

Local name(s): *Kalabunayna* (Mandaya), *herba buena* (Tagalog)

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Muscle pains	Leaves, root pulp	Mixed with oil	Rubbed liberally over the affected part	4 interviews 1 FGD of 6

Scientific name:

Local name(s): *Kisol*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Wounds from snake bites	Fruit	The fruit is chewed or ground.	Applied over the wound	3 interviews
Cough	Fruit	The juice is extracted.	Taken orally	1 interview
Eczema or itching	Leaf center	The leaf center is crushed and mixed with oil.	Applied liberally	1 interview 1 FGD of 4
For enlarged abdomen	Leaves and core of trunk	Enough leaves and core pulp is shaved	The leaves are rubbed on the abdomen. The core is chewed by adults and rubbed on children.	1 interview

Scientific name:

Local name(s): *Katuan na uway*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
For abdominal and body pains after delivery, also as prevention	Roots	Boiled, mixed with <i>bugtuson na uway</i> and <i>gibayohang lusong</i>	Taken until relieved	1 interviewed

Scientific name:

Local name(s): *Kulila*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Dysentery	Leaves	Boiled	Taken 3x a day until cured	2 interviews

Scientific name:

Local name(s): *Kawayan na tunukon*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Fever	Leaves	7 leaves are heated with 1 glass of water for 10 minutes.	Drunk 3x a day.	2 interviews
Snake bite	Roots, <i>ungkoy</i>	Burned, ground	Applied over the bite	1 FGD of 4

Scientific name:

Local name(s): *Kabaywa*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Colds	Fruit	Squeezed to extract juice	Drunk	4 interviews 1 FGD of 8

Scientific name:

Local name(s): *Kilaya*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Boil, swelling	Leaf buds	Heated over anything cooked or ember	Placed over affected area	2 interviews

Scientific name:

Local name(s): *Kanayom*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Boil, swelling	Roots	Burned in ember	Rubbed over affected area	2 interviews

Scientific name:

Local name(s): *Kullos*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Birth spacing 3-4 spacing	Leaf buds	2 ½ leaf buds are heated and placed over the abdomen, with the <i>bungloy</i> bark	Tied around the abdomen for 3 days	1 interview

Scientific name:

Local name(s): *Kabak*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Flu, fever after delivery	Bark pulp	1 inch of bark pulp is heated in 2 inches of water.	Given once	1 interview

Scientific name:

Local name(s): *Kaningag*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
For <i>nuka</i> or skin irritations	Bark and root pulp	Mixed with water for bathing	Used for bathing	2 interviews 1 FGD of 4

Scientific name:

Local name(s): *Kangyan*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Abrasion or rash	Bark	Burned until powdery	The ground bark is rubbed over the ailment.	2 interviews

Scientific name:

Local name(s): *Katyobong*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Asthma	Flowers or leaves	The plant part is boiled.	To be taken as tea	1 interview 1 FGD of 6

Scientific name:

Local name(s): *Lumbya*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Health supplement	Roots	Prepared as tea	Drunk to enhance children's appetite and as health supplement	3 interview

Scientific name:

Local name(s): *Lagtang, tanabog*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Rheumatism	Bark pulp	Bark pulp is squeezed.	Rubbed over affected part	1 interview
Rheumatism, muscle pains	Leaves	2 ½ leaves of the plant are used with ½ leaf heated and placed between the two.	Tied or placed over the affected part	3 interviews 1 FGD of 8
Headache, dizziness	Leaves	2 ½ leaves of the plant are used with ½ leaf heated and placed between the two.	Tied or placed over the affected part	4 interviews 2 FGD of 5, 8
Malaria	Leaf buds	Mixed with <i>amolave</i> , <i>aging kakalan</i> , <i>saging na buyan</i> , <i>luy-a</i> leaf buds, boiled	Leaf bud mixture to be taken 2-3x a day for malaria	1 interview
Gas pains ( <i>kabuhi</i> )	Leaves	20 leaves are heated and crushed in ½ glass water.	Taken until relieved	3 interviews 1 FGD of 4
Cough	Roots, leaves, bark pulp	7 roots are slightly burned in ember and	The root mixture is taken 2-3x a day.	2 interviews

		mixed with ½ glass of water.		
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Scientific name:

Local name(s): *Labay*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Headache	Thick core of roots	Shaved, mixed with warm water	Drunk and some pulp is rubbed on the head	1 interview
Dizziness and convulsion	Roots	Burned in a plate	Inhaled	3 interviews 1 FGD of 6

Scientific name:

Local name(s): *Liplip*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Toothache with cavities and infection	Roots	Cleaned	Chewed	4 interviews 1 FGD of 8

Scientific name:

Local name(s): *Lakway*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
To strengthen teeth and gums	Hanging roots	Cleaned and ground	Mixed with betel nut and chewed for 3 days	1 interview

Scientific name:

Local name(s): *Lumbya*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Fever, flu after delivery, pregnancy pain	Root pulp	1 inch of pulp is heated in 2 inches of water.	Taken 2x a day until healed	2 interviews

Scientific name:

Local name(s): *Lalawon sa lumbo*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Enlarged abdomen	Leaves	Crushed and wrapped in a <i>balanti</i> leaf, heated	Tied around the abdomen	1 interview

Scientific name:

Local name(s): *Maglabagti, baras-baras*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Snake bite	Trunk	The trunk is used for sucking.	To suck out the venom from the snake bite	2 interviews

Scientific name:

Local name(s): *Masipugon* (Mandaya), *makahiya* (Tagalog)

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Toothache	Roots	Cleaned, ground	Applied on the aching tooth	2 interviews

Scientific name:

Local name(s): *Magulibas*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Ameba	Pulp	Mixed with 1 glass of warm water	Half glass is drunk; the other half is rubbed on the abdomen	1 interview
To induce menstruation	Pulp	Mixed with 1 glass of warm water	The decoction is taken before evening.	1 FGD of 6

Scientific name:

Local name(s): *Madre cacao*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
LBM, dysentery	Roots	Root pulp is mixed in water	Drunk until relieved	2 interviews
Infected wounds	Bark pulp	Bark pulp is ground.	The pulp is applied over the wound.	4 interviews 1 FGD of 6

Scientific name:

Local name(s): *Malisa*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Wounds	Flowers	Crushed	Applied over the affected area	2 interviews

Scientific name:

Local name(s): *Magusod*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
For easier child delivery	Roots	The roots are ground and mixed in water.	Drunk	1 interview

Scientific name:

Local name(s): *Magautos*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
To induce menstruation	Bark pulp or root pulp	Just enough pulp is mixed in water.	Taken only once	1 interview

Scientific name:

Local name(s): *Mamali, amali* (Mandaya)

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
<i>Kabuhi</i> , deep stomachache	Pulp	Mixed in warm water	Rubbed over the abdomen	3 interviews
Malaria	Roots	Shaved and mixed in warm water	Drunk 3x a day	1 interview

Scientific name:

Local name(s):

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
LBM with vomiting, possession of evil spirits	Pulp	½ teaspoon of pulp is heated in a glass of water.	Given 2-3x a day until healed	1 interview

Scientific name:



Local name(s):

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Breast pain	Fruit	Burned and crushed	Ash is rubbed over breast	2 interviews

Scientific name:

Local name(s): *Macacaywang, macacalwang* (Mandaya)

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Gas pains	Roots	Roots are boiled and taken as tea.	Taken until relieved	3 interviews

Scientific name:

Local name(s): *Muyaw*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Hernia	Roots	Mixed with <i>sandata na tapol</i> and <i>sandata na puti</i>	To be drunk once a day for 3 days	1 interview

Scientific name:

Local name(s): *Nakiwilan, kawilan*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Tuberculosis	Pulp	Boiled and prepared like tea	Drunk 3x a day	1 interview

Scientific name:

Local name(s): *Nagini*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Flu, fever after delivery	Leaf buds	Crushed, wrapped in a big leaf, heated	Placed over the abdomen, reheated when cold	2 interviews

Scientific name:

Local name(s): *Panuta*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Stomachache	Leaves	Boiled	Dunk until relieved	2 interviews

Scientific name:

Local name(s): *Payan, paying* (Mandaya)

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Rheumatism, muscle pain	Pulp	Squeezed to extract liquid or sap	The liquid is rubbed over the affected part.	3 interviews 1 FGD of 6
To enhance children's appetite	Roots	Prepared as tea	Given as health supplement	2 interviews 1 FGD of 8

Scientific name:

Local name(s): *Patikan*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
To stimulate lactation	Inner pulp	Cooked	To be eaten by mothers	3 interviews 1 FGD of 4

Scientific name:

Local name(s): *Pais-pais, tatabako*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Wounds	Roots	Roots are ground, squeezed.	Rubbed over the wound to stop bleeding	2 interviews
Boils or swelling	Flower	The flower is crushed.	Applied over the boil	1 interview
Tuberculosis	Roots	Mixed in 2 spoons of water	Taken 3x a day	1 interview
LBM	Roots	Mixed in ½ glass of water	Drunk 3x a day for 2 days	2 interviews

Scientific name:

Local name(s): *Pamutangon* (Mandaya)

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
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For easier child delivery	Fruit	6 fruits are crushed.	Rubbed over abdomen	3 interviews
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Scientific name:

Local name(s): *Pasan, payasan* (Mandaya)

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Stomachache	Core of plant	The core is shaved, heated in half glass of water.	Once taken, it immediately relieves stomachache.	3 interviews

Scientific name:

Local name(s): *Pugaya*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Fever	Bark	Heated	Placed on the forehead	2 interviews

Scientific name:

Local name(s): *Rupal*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Boil or swelling	Sap	Sap from trunk is extracted.	The sap is applied over the boil or swelling.	1 interview

Scientific name:

Local name(s): *Salimbunak*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Colds	Bark, leaves	Bark is shaved and boiled. The leaves are heated and placed on the head.	The bark decoction is drunk until healed.	2 interviews
Rheumatism	Leaves	3 leaves are heated.	Applied over the affected part	1 interview
Snake bite	Pulp from inner bark	Pulp is mixed in warm water.	Drunk	1 interview 1 FGD of 4

Scientific name:

Local name(s): *Saya*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Circumcision and cataract	Sap from leaf buds	Squeezed to extract sap	The sap is dropped over the affected part.	2 interviews

Scientific name:

Local name(s): *Sayapo*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Infected wounds	Pulp	Ground	Rubbed	2 interviews

Scientific name:

Local name(s):

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Slimming agent	Fruit	The fruit is boiled.	Drunk once a day	5 interviews
Abortifacient	Trunk pulp	The pulp is used as tea.	Taken once a month	1 interview
To induce menstruation	Pulp	The pulp is used as tea	Taken 3x a day	2 interviews
LBM with vomiting	Pulp	The pulp is used as tea.	Taken once a day	1 interview

Scientific name:

Local name(s): *Salibutbut*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Growth on breasts	Bark or branch	The bark or branch is burned and ground.	Rubbed over growth	2 interviews
Poisoning with herbs	Roots	The roots are mixed in water.	Rubbed all over the body	1 interview
Snake bite	Pulp	Pulp from the trunk and bark is gathered.	The pulp is rubbed	1 interview 1 FGD of 3

Scientific name:

Local name(s): *Salimbangon*

Indication	Plant part(s)	Description	Direction for use	Source of
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	used		and remarks	information
<i>Salimbangon</i> (fracture)	Leaves	4 leaves are heated and placed in a brace.	The brace with leaves is applied.	4 interviews
Convulsion	Fruit	The fruit is burned with <i>hangin, labay, bayawa</i> and <i>bayos</i> with ember on a plate.	Inhaled	2 interviews

Scientific name:

Local name(s): *Sibukaw*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Birth spacing for 3-4 years	Bark	Shaved to get an inch of pulp, mixed in a glass with 2 inches of water	Drunk 3x a day for 1 day after delivery	1 interview
To expurge bad blood after delivery, anti-hemorrhagic	Bark	The bark is dipped in hot water.	Taken right after delivery	3 interviews

Scientific name:

Local name(s): *Tagbak*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Hemorrhoids	Leaves, <i>saha</i> or center of leaf	The sick person is made to sit on the leaf, or leaf is directly applied.	The <i>saha</i> is boiled and drunk.	1 interview

Scientific name:

Local name(s): *Tansi*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Wounds	Pulp	The pulp is shaved from the trunk.	The pulp is applied over the wound.	1 interview
For easier child delivery	Flower	The flower is boiled and mixed with oil.	Rubbed over the abdomen	1 interview

Cough and asthma	Leaves	The leaves are boiled and prepared as tea.	Drunk and some leaves rubbed over chest	2 interviews
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Scientific name:

Local name(s): *Tubli*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Eczema	Pulp	The pulp is shaved from the inner bark.	The pulp is rubbed.	3 interviews 1 FGD of 5

Scientific name:

Local name(s): *Takipan*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Wart	Leaves	When there is thunder, the leaf is used to cover anything being cooked.	When lightning comes it is rubbed on affected area.	2 interviews

Scientific name:

Local name(s): *Tawa-tawa*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
For sore eyes and cataract	Sap	The sap is extracted from the bigger stems.	Poured over eyes	3 interviews

Scientific name:

Local name(s):

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
High blood pressure	Leaves	Soaked in mallorca	Taken 1/night.	2 interviews
Muscle pain	Roots	Ground and mixed with oil	Rubbed over affected area	2 interviews

Scientific name:

Local name(s): *Tayabugak*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
To induce menstruation	Pulp	Just enough pulp is gathered and mixed in water.	Drunk only once	1 interview

Scientific name:

Local name(s): *Tuba-tuba*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
<i>Panuhot</i> or gas spasms	Leaves	The leaves are heated.	Placed over abdomen	4 interviews
Pain after delivery	Leaf buds	2 ½ leaf buds are gathered.	Placed over abdomen	2 interviews

Scientific name:

Local name(s): *Taginusa*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Flu, fever after delivery	Roots and bark pulp	1 inch of pulp is heated in 2 inches of water.	Drunk 3x a day	2 interviews

Scientific name:

Local name(s): *Tagsing*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Colds and asthma	Leaves	Boiled in water	Inhaled for colds, drunk and rubbed over chest for asthma	3 interviews 1 FGD of 4
Wounds	Pulp	Pulp is ground	Applied over wound	2 interviews

Scientific name:

Local name(s): *Tagot*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Snake bite	Bark pulp	1 inch of bark pulp is heated in 2 inches of water.	Drunk once	3 interviews

Scientific name:

Local name(s): *Tagusapay*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Rotting of the mouth	Leaves	The leaves are slightly burned.	Rubbed over the mouth	2 interviews 1 FGD of 4
Wounds	Pulp	Pulp is ground.	Rubbed over the wound	3 interviews

Scientific name:

Local name(s): *Unat-unat* (Mandaya)

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Snake bite	Pulp	Pulp is extracted from the vine and ground.	Rubbed over the bite	1 interview
Contraceptive	Pulp	Heated in a glass of water	Drunk once a month	1 interview

Scientific name:

Local name(s): *Uway na katuan* (Mandaya)

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Abdominal and body pain after delivery	Roots	Boiled	Taken as tea 2x a day	3 interviews

Scientific name:

Local name(s): *Uliskob*

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
For <i>sakit sa kuto-kuto</i> and headache	Leaves	7 leaves are gathered.	7 leaves are placed on affected part.	4 interviews 1 FGD of 5

Scientific name:

Local name(s): *Ulingon, ulingin* (Mandaya)

Indication	Plant part(s) used	Description	Direction for use and remarks	Source of information
Hardening of muscles and dizziness after delivery, hard cough	Leaf buds	Crushed, boiled and prepared like tea	Drunk 3x a day	3 interviews
Abortifacient	Flowers	Enough flowers	The heated	1 interview



		are gathered and heated over fire or anything being cooked.	flowers are worn around the abdomen for one day.	
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Table 4. ANIMAL AND OTHER NATURAL PRODUCTS USED AS MEDICINE

Name	Scientific name	Part used	Preparation	Use	Remarks
<i>Bato sa bagakan</i>		A pebble	Heated, placed over lower back	Abortifacient	
<i>Binao</i>		Horn	Shaved, powdered, mix in water, drunk	For weaning an infant	
<i>Casili</i>		Tail	Burned, ground, rubbed over abdomen	Easier child delivery	
Vinegar		Liquid vinegar	Prepared for rubbing	Applied all over the body for convulsions	
Carabao		Horn	Scraped to produce powder mixed with <i>asunting</i> roots in warm water, drunk once a day	Difficulty in urinating	
Chicken		Feather	Burned with goat's hair and inhaled, the ashes applied on pressure points	To prevent measles	
<i>Usa</i>		Horn	Scraped to get powder, mixed in water, given orally	Weaning an infant	
<i>Ulod sa putyukan</i>		Worms	Gathered, cooked, given to children	Health supplement for children	
Goat		Hair	Burned and inhaled with chicken feather	Prevent measles	
<i>Lusong-gibayohang</i>		Shaving from the pestle for shafting rice	The person bitten is made to sit on the pestle.	Snake bite	
<i>Mallorca</i>		Liquor	Mixed with <i>tanglad</i> , drunk	High blood pressure	
<i>Paya</i>		Coconut shell	Burned, ground, applied downward, using forefinger	For easier child delivery	
<i>Sawa</i>		Bone, bile gland	The bone is tied around the waist.	The bone is for back pains. The	

			The bile gland is dried and dipped in a glass of water.	bile is for stomachache	
<i>Tayo sa putyukan</i>		Beehive	Melted in a pan, applied	Dog bite	

### POPULAR RITUALS OF THE BALYAN

In the ritual called *pyagasawotan ng manok o itlog*, the sick person is made to lie on a mat or blanket. The healer or *balyan* would start preparing the *mamaon* and wear the *podong*. This is a mixture of *buyo*, *mama* and *apog*. It is said that if the *mama* turns black upon mixing with the *mamaon*, the person cannot be healed. The preparation of the *mamaon* is continued until it turns red (if red, this would mean that the person may get well). The *balyan* would then perform the *panawagtawag* where he/she would call on her *abyan* to ask for help. This is when the *balyan* would fall into a state of trance. At times the *balyan's* voice and mannerisms change. The *balyan* would continue the *panawagtawag* while holding the chicken and dancing around the sick person. After several rounds the *balyan* would release the chicken. If the chicken walks towards the left of the sick person, he will not get well. If the chicken moves to the right of the sick person, he will get well. With the egg as offering, the *balyan* would still conduct the *panawagtawag* and tie the egg on a string and let it hang near the head of the sick person. The egg or chicken should not be consumed after it has been offered.

Another way of determining if the sick can be cured is the ritual called *gagandingan*. The materials needed for this ritual is *tambuang*, plate and offering of *mamaon*, coins and other small objects. The *balyan* would still wear the *podong* and do the *panawagtawag* while putting the offering in the plate. Some of the coin offerings are put inside the *tambuang*. Thereafter, the plate with the offering and the *tambuang* with coins are knocked together to create a sound. If the sound is quite dull then the person will not be cured. If the sound made is full and moving upward, then the person will be healed.

Another ritual for healing or preventing an epidemic is the *unllok*. The materials needed are: specific types of wood, a piece of red cloth and food offering. The table-like structure should be made of *sayapo*, *banayaw*, *amindang*, *anilao*; the post of *amindang*, *anilao* or *lawaan*. This structure is positioned in front of the house. The red cloth is tied to the left rear post. Rice and freshwater shrimp is cooked in a pot called *kolon*. Two chickens are gathered, a small one and a big one. The bigger chicken is tied to the post, while the smaller chicken's neck is cut. The cut chicken is left to run around. Once it stops moving around its head is said to point where the disease or evil spirits came from. A hole is dug under the table and some of the rice and viand is buried with a stone to cover it. The left rice and viand is placed on the table with wine as additional offering. *Panawagtawag* is continued and *mamaon* is also offered. If the *mamaon* turns dark then the person cannot be healed. The table and offering is left if the person is deemed to be cured. Then the *balyan* would only say when it is to be removed.

Table 5. TABLE OF COMMON DISEASES AND THEIR TREATMENT USING MEDICINAL PLANTS AND OTHER NATURAL PRODUCTS

RESPIRATORY AILMENTS

**Tuberculosis**

Tuberculosis is identified when blood is found in excreted phlegm.

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Tambuang</i>	Roots	The roots are cleaned and boiled.	The boiled solution is to be drunk 2 to 3 times daily until the ailment is gone.	
<i>Dagsaw</i>	Roots			

**Colds with phlegm**

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Iba</i>	Fruit	The fruit is squeezed to make juice to be drunk.	Given as juice/puree	Any of these plants may be used, depending on the severity of the ailment.
<i>Biasong</i>	Fruit	The fruit is half-cooked in ember and then squeezed to produce its juice.	Given as juice/puree	
<i>Anagdong</i>	Pulp	Pulp is scraped from the tree trunk and wrapped in banana leaves to be cooked near an open fire.	The cooked pulp is squeezed to extract its sap. And the sap is drunk.	Or you could use all plant extracts together. The juice of the <i>iba</i> and <i>biasong</i> fruit and the sap of the <i>anagdong</i> should all be drunk. All plants selected should only be neck high.
<i>Tagsing</i>	Leaves	To be boiled in water.	<i>Pang-ulsa</i>	

**Common cough**

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Kalabo</i>	Leaf bud	The bud is heated near an open fire and squeezed.	The sap, juice could be drunk anytime of the day, until the ailment is gone.	
<i>Lemonsito</i>	Fruit	The fruit is heated near an open fire, then squeezed		
<i>Anagdong</i>	Tree pulp	The pulp is shaved from under the bark and squeezed to extract sap.		

**Hubak (Asthma)**

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Katyobong</i>	Leaves	The leaves are boiled.	The boiled solution is drunk.	

**Pneumonia**

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Anunang</i>	Tree pulp	The section to be cut should be 3 <i>pulgada</i> and 3 <i>buak</i> . The trunk pulp is shaved off and ground to extract its juice.	The juice could be drunk anytime of the day, until the ailment is gone.	

**SKIN DISEASES*****Ibong nuka* (Rotting of the mouth)**

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Bunghoy</i> <i>Kangyan</i>	Plant bark	The bark is slightly	The heated pulp of the bark is rubbed	

<i>Amolave (Tugas)</i>		burned.	over the cheeks and jaws. Ashes of the barks are also rubbed around the mouth.	
<i>Handog uwak</i>				
<i>Madre de cacao</i>				

### **Nuka (Eczema)**

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Madre de cacao</i>	Bark	The bark is slightly burned and ground to become powdery.	The powder is rubbed over the ailing part.	
<i>Handog uwak</i>	Pulp	The pulp is scraped from the trunk.	The pulp is rubbed over the ailing part of the skin.	
<i>Bungloy</i>				
<i>Kangyan</i>				
<i>Tugas</i>				

### **Ugaw-ugaw (Rotting of the gums)**

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Tagusapay</i>	Leaves	The leaves are slightly burned.	The leaves are rubbed over the mouth.	

## **FEVER/MEASLES/MALARIA AND CONVULSIONS**

### **Measles**

*Madaot sa dili nato* (The disease is believed to be caused by evil spirits.)

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Dugwan</i>	Roots	The roots are cleaned and boiled.	The boiled solution is to be drunk 2 to 3 times daily until the ailment is gone.	Any of the herbs may be used alternately. In extreme cases the herbs may be mixed.
<i>Alom</i>	Roots			
<i>Tagukan</i>	Roots			
<i>Cogon</i>	Roots			

### **Malaria**

It is observed to be a recurrence of very high fever.

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)

<i>Amolave</i>	<i>Udlot</i> (leaf buds)	All the buds of the plants are mixed and boiled.	The solution is to be drunk three times a day until the fever is gone.	
<i>Aging kakalan</i>				
<i>Saging buyan</i>				
<i>Tanabog</i>				
<i>Kuy-a</i>				

### Convulsions

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Bungloy</i>	Flowers	The flowers are squeezed.	The squeezed flowers are thrown to the eyes.	
<i>Obante</i>	Bark and leaves	The bark is cut from the plant and two leaves are also gathered	The materials are hanged near the patient.	
<i>Suka</i>	Vinegar	Ordinary cooking vinegar is used	The vinegar is rubbed over the forehead to stop convulsions.	

## POISONING

### When poisoned with herbs

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Anagasi</i>	Roots	All the herbs are cleaned and mixed in cold water.	The mixture is to be drunk and rubbed all over the body.	All the roots of these plants should only be gathered before sunrise.
<i>Amolave</i>				
<i>Tanabog</i>				
<i>Alom</i>				
<i>Molave</i>				
<i>Aging kakalan</i>				
<i>Sagbong</i>				
<i>Imus nga kahoy</i>				

## URINARY TRACT DISEASES

**Kidney-kidney** (The disease is suspected to be hernia.)

Its physical manifestation is the enlargement of the Scrotum.

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
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<i>Banabana</i>	<i>Puti nga atangol, bark</i>	The plant part is boiled.	The boiled solution is to be drunk 2 to 3 times a day.	The plant part gathered should be facing south.
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## GASTROINTESTINAL DISEASES

### Being malnourished

It is believed to be caused by spasms, stomach ailments and toothaches.

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Anoling</i>	Roots	All are boiled and prepared as broth.	The solution is drunk 2 to 3 times a day until the child attains normal weight.	The herbs should be used one at a time.
<i>Duyong</i>				
<i>Lumbya</i>				
<i>Magamay nga kahoy</i>				
<i>Payang</i>				
<i>Sibuyas</i>				
<i>Bakong</i>	Leaves			

### Kadadak/Labog-labog (Loose bowel movement with occasional blood in excrement)

It is believed to be caused by overeating.

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Binwang</i>	Pulp	The pulp is scraped from the trunk and mixed in water. The solution is heated until it boils slowly.	The sick is made to drink either solution until the loose bowel movement stops.	The solution should not be over cooked.
Guava	Leaves	The leaves are boiled and its solution is also drunk.		
Avocado				

### Enlarged abdomen, *buturan*

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
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<i>Balanti</i>	Roots	The roots are shaved to gather pulp.	The pulp is mixed in a glass of water to be drunk twice a day.	
<i>Banwagon</i>				
<i>Tuba-tuba</i>	Leaves	The leaves are boiled to make a broth.	The broth is given 2 to 3 times a day.	

### Dysentery

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Amindang</i>	Roots	The roots are slowly boiled to produce a yellowish mixture.	From the solution, only 3/4 of a cup should be drunk. It is administered until the sick person has recovered.	
<i>Balanti</i>				
<i>Salibudbud, salibutbut</i>				

### Ordinary stomachache

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Salibutbut</i>	Leaves	The leaves are boiled and drunk.	Any of the herbs can be used and the solution is drunk until the aches subside.	
<i>Budbud</i>				
<i>Dita (paitan), Balinawnaw</i>	Pulp	The pulp is mixed in water and drunk.		

### Ordinary diarrhea

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Balinawnaw</i>	Pulp	The pulp is shaved off from the section just under the bark. The pulp is ground and heated in water.	The solution can be drunk anytime until relieved.	

### Gas spasms

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)



<i>Duldul</i>	Roots	The plant parts are wrapped in a big leaf and heated on an open fire. Then mixed with oil.	The mixture is rubbed over the abdomen.	
<i>Luy-a</i>	Leaves			
<i>Kalabo</i>	Leaves			
<i>Macacaywang</i>	Roots	The roots are boiled.	The solution is drunk until relieved.	

### Bloody excrement

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Magulibas</i>	Pulp	A section of the trunk is cut to shave off its pulp, the section should be just under the bark. The pulp is mixed in a glass of hot water, until the glass is half filled.	The solution of water and shaved pulp is to be drunk. The remaining pulp is to be rubbed over the abdomen.	

## BODY/MUSCULAR AILMENTS

### Cramps

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Payan</i>	Tree pulp	The pulp and bark are squeezed to extract sap.	The sap is rubbed over the ailment.	
<i>Tanabog/ Lagnob</i>	Bark		The leaves are placed over the ailment.	
<i>Tagok</i>	Leaves	2 1/2 leaves are used where in the half leaf is placed and heated over fire.		
<i>Tagbak</i>	Leaves	Any leaf of either plant can be used.	The leaves are placed over the ailing part until the pain subsides.	
<i>Buyo</i>				

### Ordinary muscle pains

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
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<i>Tamisan</i>	Leaves	The leaves are mixed with coconut oil.	The solution is applied over the aching part.	
<i>Kalabunayna</i>				
<i>Gabon</i>				

### Back pains

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Sawa</i> (python)	Bone	The bone is tied to a string.	The string with the bone is worn around the waist.	

### ABRASIONS/BURNS/BITES/WOUNDS

#### Burns

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Tauangog</i>	Bark	The bark is cooked in a pan until it turns powdery.	The powder is poured over the burn/wound.	

#### Snake bites

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Anagasi</i>	Fruit	The fruits are burned and squeezed to extract its juice. The pulp is shaved from the stems and trunks of the different plants.	The juice is rubbed over the bite.  The pulp and leaves are just rubbed over the bite.	A snake's bite should be cared for immediately. It is believed that an unattended bite would result to death within 24 hours.
<i>Bagakay</i>				
<i>Salimbunak</i>				
<i>Sagumbibilan</i>	Leaves			
<i>Unat-unat</i>	Pulp			
<i>Sapi-sapi</i>				

#### *Natunok* (Tetanus)

It was indicated that tetanus is caused by abrasions from snake bones.

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
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<i>Kisol</i>	Fruit	The fruit is chewed or ground.	The chewed/ground fruit is rubbed over the wound.	
Tobacco	Leaves	The tobacco leaves are mixed in coconut oil.	The mixture is rubbed over the wound.	

### Ordinary wounds

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Bungloy</i>	Pulp	The pulp is boiled for 3 minutes.	The boiled solution is used to wash the wound.	
<i>Agimit</i>	Sap	The sap is extracted from the leaves or pulp.	The sap is rubbed over the wound.	
<i>Pais-pais</i>	Roots	The roots are ground.	The ground plant part is squeezed to produce juice to be applied over the wound.	
<i>Andalupang</i>				
<i>Amali</i>				
<i>Tansi</i>	pulp	The pulp is shaved from the trunk	Any of the herbs can be used.	
<i>Baliti-budbud</i>				

### Infected wounds

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Andalamay</i>	Pulp	Pulp is shaved off from the trunk and the pulp is ground.	The pulp is rubbed over the wound.	
<i>Sayapo</i>				
<i>Madre de cacao</i>				

## HEAD AILMENTS

### Headache

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
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<i>Tanabog</i>	Leaves	3 leaves of either plant are gathered, one leaf is cut in half and placed in between the whole leaves.	The leaves are placed over the head until the headache is gone.	The fruit of both plants could also be used as fish poison.
<i>Lagtang</i>				

### **Dizziness**

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Tanabog</i>	Leaves	The leaves and roots are to be burned.	The fumes from the burned leaves and roots are to be inhaled by the dizzy person.	
<i>Labay-labay</i>	Leaves			
<i>Sagay-sagay</i>	Roots			
Guava	Leaves			

### **MOTHER AND CHILD CARE**

#### **For easier delivery**

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Casili</i> (eel)	Tail	The eel's tail is burned until the flesh and bones turn powdery.	The powder is rubbed over the abdomen.	

#### **To stop a baby from over sucking/weaning a child**

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Usa/Binao</i> (deer)	Horn	The horn is scraped and scrapings are mixed in water.	The solution is fed to the baby to make it stop sucking.	

#### **Abdominal and body pains after child delivery**

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Bugtungon nga uway</i>	Roots	All three are boiled.	The boiled solution is to be drunk by the mother who just	
<i>Uway nga katuan</i>				

<i>Gibayohang lusong</i>	Shaving		gave birth.	
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#### SLIMMING AGENTS

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Balinawnaw</i>	Leaves	All are boiled in water. Any of the herbs may be used.	The solution is to be drunk once a day.	
<i>Biasong</i>	Roots			
<i>Sikalig</i> (Noni)	Fruit			

#### OTHER HERBS USED BY THE MANDAYA OF THE FIRST STUDY SITE:

##### Wounds

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Madre de cacao</i>	Bark/pulp	The bark is cut and shaved	The bark is placed over the wound. The pulp is rubbed over the wound.	
<i>Tagsing</i>	Pulp	The pulp is shaved off the trunk/stem.	The pulp is rubbed over the wound.	
<i>Anagdong</i>				
<i>Garnaba</i>	Roots	The roots are ground.	The ground roots are rubbed over the wound.	

##### Tuberculosis or cough

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Agawon</i>	Leaves	The leaves are roasted and mixed in water.	The solution is to be drunk 2 to 3 times a day until the ailment is gone.	
<i>Tanglad</i>				
<i>Luy-a</i>				

##### Dysentery or LBM

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)

<i>Kulila</i>	Leaves	The leaves are boiled to make a solution.	The solution is to be drunk.	
<i>Bayabas</i>	Leaf buds			

### Poisoning

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Dita</i>	Leaves	The leaves are ground to make 2 spoons full and mixed with 1 spoon of sugar and heated in water to make 1 full glass of the solution.	The solution is drunk immediately.	

### Snake bite

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Patupok</i>	Pulp	Burned	The solution is rubbed over the wound	
<i>Kawayan</i>	Roots, <i>ungkoy</i>	Burned and ground		
<i>Puyas</i>	Fruit			
<i>Bagakay</i>	<i>Lahi</i>	Ground		

### Colds

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Anagdong</i>	Pulp	The pulp is wrapped in banana leaves and cooked in ember. It is cooked for 10 min. and mixed with a glass of water.	The solution is to be drunk 3 times a day until the ailment is gone.	

### Intestinal worms

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
Tobacco	Roots	The roots are ground and mixed in hot water.	The solution is to be drunk.	

**Stomachache**

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Balanti</i>	Leaves	The leaves are mixed in water.	The solution is rubbed over the abdomen.	
<i>Bungloy</i>	Pulp	The pulp is mixed in water.	<i>Isawan</i>	
<i>Dita</i>	Bark	The cleaned bark is dipped in boiling water.	The water is to be drunk.	
<i>Balinawnaw</i>	Pulp	The pulp is shaved from the trunk and mixed in a glass of water and then boiled.	The solution is to be drunk.	

**Boils**

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Andalamay</i>	Pulp	The pulp is shaved from the trunk.	The pulp is rubbed around the wound.	
<i>Buyon</i>	Stem	The stem is burned and ground to become powdery.	The powder is rubbed around the boil.	

**Sore eyes**

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Dihat</i>	<i>Udlot</i> (leaf buds)	The buds are crushed or ground.	The crushed buds are rubbed over the eyes	
<i>Bilay</i>	Roots	The roots are burned in ember and squeezed to extract the sap.	The sap is rubbed over the eyes.	

**Eczema**

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Tubli</i>	Pulp	The pulp is shaved off the trunk.	The pulp is rubbed over the afflicted area.	

### Abortifacient

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Bato sa bagakan</i>	A pebble	The pebble is heated.	The heated pebble is placed on the lower part of a woman's back.	

### HERBAL FINDINGS FROM THE MANDAYA TRIBE IN THE SECOND SITE

#### Colds

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Kabaywa</i>	Fruit	The fruit is squeezed to make juice to be drunk.	The juice is given as puree	Any of these plants may be used, depending on the severity of the ailment. Or you could use all plant extracts together. The juice of the <i>iba</i> and <i>biasong</i> fruit and the sap of the <i>anagdong</i> should all be drunk. All plants selected should only be neck high.
<i>Iba</i>	Fruit	The fruit is squeezed to make juice to be drunk.	Given as juice/puree	
<i>Biasong</i>	Fruit	The fruit is half-cooked in ember and then squeezed to produce its juice.	Given as juice/puree	
<i>Bagnawon</i>	Pulp	The fruit is squeezed to make juice to be drunk.	The cooked pulp is squeezed to extract sap. The sap is drunk.	

#### Growth on breasts

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Kilaya</i>	Bark or branch	The plant part is heated in ember and ground to become powdery.	The ground bark is mixed with saliva and rubbed over the growth.	
<i>Buyon</i>				
<i>Anagasi</i>				
<i>Salibutbut</i>				

#### Poisoning

(When poisoned with herbs)



Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Anagasi</i>	Roots	All the herbs are cleaned and mixed in cold water.	The mixture is to be drunk and rubbed all over the body.	All the roots of these plants should only be gathered before sunrise.
<i>Salibutbut</i>				
<i>Imus nga kahoy</i>				

### Fracture

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Kudin</i>	Bark	The bark is heated on an open fire.	When the bark has cooled it is wrapped around the fracture and tied with abaca string.	
<i>Away</i>				
<i>Alom</i>				

### Wounds

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Maliput</i>	Flowers	Any flower can be gathered and squeezed.	The liquid from the flowers are rubbed over the wound.	
<i>Malisa</i>				
<i>Tagusapay</i>	Pulp	The pulp is shaved from the trunk.	The pulp is rubbed over the wound.	
<i>Andalamay</i>				
<i>Balanti</i>				
<i>Budbud</i>				
<i>Pais-pais</i>	Roots	The roots are ground.	The roots are squeezed and rubbed over the wound.	

### To stimulate lactation

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Patikan</i>	<i>Ubod</i> or inner pulp	The pulp is cooked.	The cooked pulp is taken by mothers.	
<i>Bayi</i>				

**Health supplement for children**

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Ulod sa putyukan</i>	The whole worm	Worms are gathered.	The gathered worms are to be eaten by children.	

**Magsakit ang kuto-kuto**

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Ulikusob</i> <i>Anunang</i>	Leaves	7 leaves are gathered.	The leaves are placed over the ailing part.	

**Headaches**

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Ulikusob</i> <i>Anunang</i>	Leaves	7 leaves are gathered	The leaves are placed on the forehead	
<i>Labay</i>	Roots	The roots are crushed.	The crushed roots are mixed in water in a glass and drunk. Some of the pulp may also be rubbed.	
<i>Anilao</i> <i>Buyakan</i> <i>Tanabog</i>	Leaves	7 leaves are gathered. 3 leaves are mixed in oil. 2 ½ leaves are gathered.	The leaves are placed on the forehead. The mixture is applied on the head The halved leaf is placed between the two whole leaves and placed on the forehead.	

**Cataract**

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Banban</i> <i>Bayanti</i>	Leaf buds	The leaves are squeezed to extract liquid.	The liquid or sap is dropped on the eyes	

<i>Banban</i>	Pulp	Pulp is gathered from the trunk and the pulp is squeezed.		
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### Dysentery

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Tanglad</i>	Leaves	The plant parts are boiled.	The solution is drunk.	
<i>Bayabas</i>	Leaf buds			
Avocado				
<i>Mansanitas</i>				

### For easier child delivery

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Kamatis</i>	Leaves	The leaves are heated.	All three may be rubbed over the abdomen	
<i>Casili</i> (eel)	Tail	Burned		
<i>Aliliga</i>	Flower	Squeezed	Rubbed over the abdomen	
<i>Amugting</i>	Fruit			

### Poison

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Uliskob</i>	Leaves	The gathered plant parts are crushed.	The crushed plant parts may be dipped in water or administered orally.	
<i>Tubli</i>	Fruit			

### Toothache

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Bilay</i>	Leaves	The leaves are crushed.	The crushed leaves are rubbed near the aching tooth.	
<i>Liplip</i>	Roots	Any amount of roots may be gathered.	The roots are chewed.	

**Strengthening of the teeth and gums**

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Amlong</i>	Vine	Any size or amount of vine is gathered.	The plant parts are chewed for 3 days then replaced.	
<i>Lakway</i>	Hanging roots	The roots are shaved to gather pulp.		

**To induce menstruation**

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Magautos</i>	Pulp	The pulp is gathered from under the bark	The pulp is mixed in water and drunk.	
<i>Tayabugak</i>				
<i>Buyagon</i>				
<i>Sikalig</i>	Roots	The roots are boiled.	The solution is to be drunk.	

**Malaria**

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Aging kakalan</i>	Roots	The roots are boiled.	The solution is drunk 2 to 3 times a day.	
<i>Cogon</i>				
<i>Sagbong</i>				

**Post natal pain**

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Escoba</i>	Roots	The roots are boiled.	The solution is drunk.	
<i>Buyagon</i>				
<i>Bugtuson</i>				
<i>Payasan</i>				

**Panuhot**

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Tuba-tuba</i>	Leaves	The leaves are gathered and heated.	The leaves are placed over the ailing part	

**Kidney stones**

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)

<i>Banaba</i>	Bark	The bark is boiled in little water.	The colored solution is drunk.	
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### Hardening of muscles, cramps

#### Paralysis *sa batiis*

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Andayawat</i>	Roots	The gathered roots should be facing south, and mixed with coconut oil.	The mixture is rubbed over the ailment.	
<i>Anilao</i>	Leaf buds	The leaves are to be mixed in water and boiled	The solution is drunk.	
<i>Ulingon</i>				
<i>Sapianon</i>				

### Stomachache

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Balinawnaw</i>	Pulp	The pulp is mixed in a glass of water	The solution is drunk.	
<i>Dita</i>				
<i>Bukwan</i>	Roots	The roots are boiled.		

### Fever

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Sagbong</i>	Leaves	The leaves are boiled.	The sick person is made to inhale the solution.	

### Cough

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Agutay</i>	Bark	The bark is roasted.	The roasted bark is squeezed to extract sap and the sap is drunk.	
<i>Kalabo</i>	Leaves	The leaves are boiled in water	The solution is drunk.	
<i>Tagsing</i>		The leaves of all three are heated	The leaves may also be rubbed over the chest.	
<i>Iba</i>				

**Kabuhi**

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Mamali/ amali</i>	Pulp	The pulp is shaved from the trunk.	The pulp is rubbed over the abdomen.	
<i>Buyon</i>		The pulp is boiled.	The solution is drunk.	
<i>Tanabog</i>	Leaves	20 leaves are gathered and boiled with ½ glass of water.	The solution is drunk 2 to 3 times a day.	

**Muscle pains**

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Garapa</i>	Roots	Pulp is extracted from the roots and mixed with oil.	The mixture is rubbed over the ailing part	
<i>Tanglad</i>				
<i>Kabunayna</i>				
<i>Gabong</i>				

**To predict pregnancy**

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Dugwan</i>	Tree	The tree is hacked.	If the sap that comes out is red then the woman is not pregnant, if white then she is.	

**Breast pain**

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Agawon</i>	Leaves	6 ½ leaves are gathered.	6 1/2 leaves are placed over the breast.	
<i>Sayot</i>	Branches	The branches are burned until it becomes powdery.	The branches are ground to powder and rubbed over the ailing breast.	
<i>Anduwaw</i>				

**Cough with colds**

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Anagdong</i>	Pulp	The pulp is wrapped in banana leaves and cooked in ember. It is cooked for 10 minutes and mixed in a glass of water.	The solution is to be drunk 3 times a day until the ailment is gone.	

**Growth on skin or boils*****Kulob o hubag na may puti***

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Kilaya</i>	Leaf buds	Heated over fire.	Placed over the growth	
<i>Kanayom</i>	Roots	Burned until it becomes charcoal.	Rubbed around the growth	

***Suka kalibang***

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Sikalig</i>	Root pulp	Half teaspoon of pulp is heated, not boiled, in a glass of water.	One glass a day	
<i>Mandos</i>	Pulp			

**Bloody excrement (ameba)**

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Tipdas</i>	Pulp	½ teaspoon of pulp heated in a glass of water.	One glass a day	
<i>Sikalig</i>	Pulp			

**High blood pressure*****Sobrahan ug dugo***

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)

<i>Buyayakaw</i>	Roots	The roots are cleaned and used like tea.	The solution is drunk 3x a day after meals.	This may cause body pains if taken more than required.
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### **Possessed by spirits**

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Mandos</i>	Bark	½ teaspoon of pulp heated in a glass of water.	One glass a day	
<i>Tipdas</i>				

### ***Sawanon o musulirap ang mata***

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Hangin</i>	<i>Pilit sa kahoy</i>	Mixed in a plate with ember to burn the plant parts	The fumes are to be inhaled by the sick person.	
<i>Labay</i>	Roots			
<i>Bayawa</i>	Fruit			
<i>Bayos</i>	Sap			
<i>Salimbangon</i>	Fruit			

### **Cannot urinate**

#### ***Sakit nga lumpawa***

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Asunting</i>	Roots	The materials are scraped to produce pulp or powder and 1 spoonful of each is used.	Both are mixed in a glass of water and given once a day.	
Carabao	Horn			

### **Headache**

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Buyo</i>	Leaves	The leaves are heated on an open fire.	The heated leaves are placed over the forehead.	



**Blurred vision**

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Salibutbut</i>	Leaves	The leaves are crushed to extract juice.	The juice is to be drunk once a day until the ailment is gone.	

**When spitting blood**

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Tatabako</i>	Roots	The roots are cleaned and mixed with 2 spoons of water.	The solution is taken 3 times a day for 2 days.	

**Dog bite**

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Tayo sa putyukan</i>	<i>Tayo - Sudlanan sa duga</i>	The <i>tayo</i> is melted in a pot or pan.	The melted <i>tayo</i> is placed over the dog bite.	

**Snake bites**

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Kamangya</i>	Bark	Bark is gathered just enough to cover the wound.	<i>Lawas subsubon</i>	
Abaca	Vine		The bark is tied over the wound.	

**Centipede bites**

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
Tobacco	Leaves	The leaves are dried and mixed in cold water.	The leaves are squeezed to extract juice to be applied to the bite.	
<i>Mascada</i>				

**Tambanukawa bite**

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)

Tobacco	Leaves	The leaves are dried and mixed in cold water.	The leaves are squeezed to extract juice to be applied to the bite.	
<i>Mascada</i>				

***Sakit sa suso/kasing-kasing o pusong***

**Breast pains**

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Magubayi</i>	Fruit	The fruit is burned and crushed.	The crushed fruit is rubbed vertically over the chest or breast using the ring finger.	

***Nuka sa lawas ug ulo***

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
Coconut	<i>Bugtong na bunga</i>	Coconut oil is gathered.	The oil is applied over the affected part of the body.	

**To induce pregnancy**

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Dayog</i>	Vine	Vine of about a meter long is gathered	The gathered vine is worn like a belt	

**Birth spacing**

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Saging na dakdakon</i>	One leaf as big as your hand	The leaf is gathered while making/ saying your wish.	The leaf is crushed in glass a water and the solution is drunk.	

**HERBAL FINDINGS FROM THE MANDAYA TRIBE IN THE THIRD SITE**

**To ease child delivery**

**Any mixture of herbs used for child delivery is called *tagalumo***

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Aliliga</i>	Flower	Burned and mixed with coconut oil from <i>bugtong na lubi</i> .	To be rubbed over the mother's abdomen after four months of bearing until she gives birth.	The <i>tagalumo</i> can also be an indicator for the child's sex.
<i>Tagsing</i>				
<i>Magacasili</i>	Branch or stem			
<i>Casili</i>	Tail			
<i>Pamutangon</i>	Fruit	Six fruits are crushed	The pulp is rubbed over the abdomen.	
<i>Salibutbut</i>	Roots	The roots are shaved twice and mixed with two drops of water.	The decoction is given to the mother before giving birth when she shows signs of contractions.	
<i>Magusod</i>	Roots	The roots are shaved twice and mixed with two drops of water.	The decoction is given to the mother before giving birth when she shows signs of contractions.	
<i>Paya</i>	Shell	The shell is burned, ground.	Ash is wiped downward using the forefinger .	

**Birth-spacing for 3 to 4 years, abortifacient locally called *paglalawat***

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Kullos</i>	Leaf buds	2 1/2 leaves are gathered and heated on an open fire.	The leaves and bark are tied around the abdomen for 3 days.	All the plant parts should be gathered from the east
<i>Bunglloy</i>	Bark	The bark should be enough to cover the abdomen, it is also heated		The bark gathered should be abdomen high.
<i>Lukay</i>	Roots	All the roots of one plant is placed in a inch of warm water.	The decoction is given right after giving birth.	The abdomen is massaged upwards.
<i>Sibukaw</i>	Bark	The bark is shaved, about one inch of pulp is placed in two inches of water and heated to simmer	The mixture is to be drunk 3 times a day for one day right after delivery.	

**To induce pregnancy**

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Uwag</i>	Roots	The root pulp is mixed in an inch of water.	The decoction is given 3x a day for 3 days.	

**Body pain after delivery**

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Ulingin</i>	Leaf buds	Crushed to produce about an inch and let simmer in 2 inches of water	Dizziness after delivery. Given once a day and to be used for 3 days.	
<i>Kalubasa</i>	Roots	Pulp is shaved to get 1 inch of pulp and heated in two inches of water.	To be drunk 2-3x a day.	
<i>Tuba-tuba</i>	Leaf buds	2 ½ leaves are heated and placed over the abdomen.	For abdominal pains, the heated leaves/bark are replaced when they become cold. This is used until the pain is gone.	
<i>Kapok</i>	Bark	Bark gathered should be abdomen high.	The bark is heated and placed over the abdomen.	
<i>Kollos</i>	Leaf buds	2 ½ leaves are heated.	Placed over the abdomen.	
<i>Nagini</i>	Leaf buds	Crushed buds enough to cover a cup of the hand, wrapped in a big leaf and heated on a fire.	The crushed leaf buds are placed on the abdomen and replaced when it becomes cold.	
<i>Magautos</i>	Roots	Washed and shaved to gather pulp about an inch, and heated in 2 inches of water	Body pains. The solution is drunk only once.	

<i>Biris-biris</i>	Leaf buds	7 leaf buds are heated.	The heated leaf buds are placed on the forehead (for headache).	
<i>Gabon</i>	Roots and leaf buds	The roots are shaved and heated in 2 inches of water. 7 leaf buds are heated.	The root solution is to be drunk once. The heated leaf buds are placed on the forehead.	
<i>Dapdap</i>	Bark	3 bark parts are gathered.	The bark parts are placed on the abdomen.	

**Chills, flu and fever after child delivery: The Mandayas call it *tukug-tukug* or *talimughat***

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Magubayi</i>	Bark	Enough bark is cut and heated.	The heated bark is placed over the head or any ailing part of the body.	
<i>Uwag</i>	Roots	A pinch of the root pulp is mixed with an inch of water.	The decoction is given after delivery.	
<i>Kabak</i>	Bark	Any amount of bark is gathered to produce an inch of pulp, heated in two inches of water.	To be drunk 3x a day	
<i>Bugtuson na sagbot</i>	Roots	An inch of shaved roots is heated in two inches of water.	To be drunk 3x a day	
<i>Gabon</i>	Roots	An inch of shaved roots is heated in two inches of water.	To be drunk 3x a day	
<i>Bahi</i>	Roots	An inch of shaved roots is heated in two inches of water.	To be drunk 3x a day	
<i>Saging na garnaba</i>	Roots	An inch of shaved roots or bark is heated in two inches of water.	To be drunk 3x a day	
<i>Taginusa</i>	Roots or bark	An inch of shaved roots is heated in two inches of water.	To be drunk 3x a day	
<i>Lumbya</i>	Roots	An inch of shaved	To be drunk 3x a	

		roots is heated in two inches of water.	day	
<i>Niyog</i>	Roots	An inch of shaved roots is heated in two inches of water.	To be drunk 3x a day	

### Boils or swelling of some parts of the body

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Pamutungan</i>	Flower	The flowers are crushed.	The crushed flowers are to be applied over the boil or swelling.	All of these are replaced when they harden, dry-up or start to get warm. This indicates that the substance has absorbed the pus.
<i>Rupal</i>	Sap	The tree is scratched to gather sap.	The sap is to be applied over the boil or swelling.	
<i>Andalamay</i>	Outer bark	A handful of pulp is gathered after shaving the bark.	The pulp is to be applied to the boil or swelling.	
<i>Badyang</i> <i>Buhi</i>	Dead stem	Any amount of the dead stem can be used, then burned and ground	The ashes are is circles around the boil or swelling.	
<i>Dawnot</i>	Core from a stump	The core is scraped to get pulp.	The pulp is also applied to the boil or swell	

### Tipdas

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Musikad</i> <i>Monggo</i>	Fruit Seed	7 <i>musikad</i> and <i>monggo</i> seeds are to be soaked overnight in a glass.	The solution is to be drunk the following morning	
Chicken feather	One feather	The feather and hair are burned.	The hair and feathers are and	This is to prevent

Goat hair	A pinch of goat's hair		the fume inhaled. Some of the ash is rubbed on pressure points.	<i>tipdas.</i>
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### Loose bowel movement

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Tatabako</i>	Roots	The roots are cleaned and shaved or chewed, the ground pulp is mixed in 1/2 glass of water	The solution is to be drunk 2-3 times a day	
<i>Madre cacao</i>	Roots			
<i>Dutnay</i>	Roots			
<i>Dihat</i>	Roots			
<i>Balinawnaw</i>	Roots and bark	The roots and bark are ground or shaved to produce pulp. The pulp is heated in water to simmer.	The solution should be ½ glass of pulp and water to be given 2-3 times a day.	

### Hubak (asthma), unlod na sipon

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Agutay</i>	Stem or a small trunk	The plant part is shaved to gather an inch of pulp. The pulp is to be mixed in two inches of water and heated to simmer.	The solution is to be given 3 times a day.	
<i>Tagsing</i>	Leaves, stem or small trunk			

### Colds

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
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<i>Amorgoso</i>	Bark	Enough bark is gathered. The bark is heated.	Heated bark is placed on the chest and back. This may be done anytime of the day.	
<i>Salimbunak</i> (one healer uses leaves to cure colds wherein the child has difficulty in breathing)	Bark and leaves	The bark is shaved to gather enough pulp (a finger or more). The pulp is heated in water about 2 fingers flat. 3 leaves are heated.	The solution is to be given 3x a day. The 3 leaves are placed one over another, and if the bottom leaf starts to cool, then all three are heated again and bottom leaf goes on top. This is only done three times.	

**Headache: *Yukudoll ang ullo***

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Salibutbut</i>	Leaves	3 leaves are gathered	The leaves are placed over the head.	
<i>Magusod</i>	Leaves	3 leaves are gathered.	Placed on the forehead and changed alternately.	
<i>Anayop</i>	Leaf buds	The leaf bud is crushed and mixed with a spoon of water.	The concoction is given once a day.	
<i>Sagbong</i>	Leaf buds	2 ½ leaf buds are gathered.	The leaf buds are placed on the forehead.	

**Muscle pains all over the body**

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Magusod</i>	Roots	2 roots are shaved twice and mixed with one spoon of water.	The decoction is taken once a day.	
<i>Anayop</i>	Leaves	A leaf is crushed and mixed with a glass of water.	The decoction is taken once a day.	



**Katol or itching of the skin**

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Bakla</i>	<i>Patay na bunga sa mama</i>	It is burned and ground.	Ash or ground material is rubbed over the ailment.	
<i>Piyat, baliknong, alom, dayunot</i>	Bark	The bark is shaved and heated in a pan until becomes powdery.	It applied liberally over the ailment.	
Betel nut	<i>Patay na bunga sa mama</i>	It is burned and mixed in coconut oil.	Both are to be rubbed over the ailment.	
<i>Kisol</i>	<i>Unod sa dahon</i>	It is chewed or ground and mixed in coconut oil.		

**Nuka or skin abrasions**

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Kaningag</i>	Bark	The bark is shaved and mixed in a container of water.	The water is used for bathing.	
<i>Tubli</i>	Vine			
Coconut	Oil from the coconut	Oil is obtained.	To be applied liberally	

**Malaria**

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Balinawnaw</i>	Leaf buds	The leaf buds are ground and left to simmer. Any amount will do to make a day's solution.	The solution is taken 2-3 times a day	

**Kabuhi**

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Anuwali</i>	Roots	The roots are shaved to gather pulp and mixed in 2 inches of water.	The decoction is given 3x a day until the person is cured.	

**Bun-og**

Local	Plant part(s)	Preparation	Direction for use	Precaution(s)

name(s)	used			
<i>Sibukaw</i>	Bark	The bark is shaved to gather pulp of about a handful. The pulp is boiled in 3 spoons of water.	The decoction is given 3x a day before meals until the person is cured.	

### Stomachache

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Dita</i>	Bark or roots	Pulp is shaved from the plant part and heated in ½ glass of water.	Given 2-3 x day	<i>Dita</i> is also used for killing or purging intestinal worms.
<i>Almasiga</i>	Sap called <i>tullog</i>	The sap is extracted from the trunk.	Given only once	
<i>Pasan</i>	Core of the plant	Pulp is shaved from the plant part and heated in ½ glass of water.	Given 2-3x a day	
<i>Kalapi</i>	Core of the plant	Pulp is shaved from the plant part and heated in ½ glass of water.	Given 2-3x a day	
<i>Kaningag</i>	Bark or roots	Pulp is shaved from the plant part and heated in ½ glass of water.	Given 2-3x a day	

### Cough

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Anagdong</i>	Stem	The sap or liquid from the stem is used.	The liquid is administered or taken orally just once.	
<i>Tanabog</i>	Roots	7 cuts of roots are slightly burned in coal.	It is mixed in ½ glass of water to be given 2-3x a day.	
<i>Tuba-tuba</i>	Leaves	Any amount/ number of leaves may be used .	The leaves are to be placed on the back and chest.	

<i>Anunang</i>	Bark	The green pulp is shaved and heated in two glasses of water until only one glass is left.	To be drunk 2-3x a day	
<i>Sagbong</i> (for hard coughing of children)	Bark and roots	The plant parts are ground to gather pulp (1 <i>pudyot</i> ) ½ pulp, ½ water	The solution is given 3x a day.	
<i>Kalabo</i>	Leaves	3 leaves are gathered, heated and squeezed to extract its liquid.	The liquid is to be drunk.	
<i>Ugam</i>	Bark	The bark with the inner bark is shaved to gather pulp.	The pulp is squeezed to extract juice. The juice is to be drunk.	

### Fracture

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Imus na kahoy</i>	Roots and leaves	3 roots are crushed. A leaf is also used.	The crushed roots are wiped over fracture and the leaf is placed over it. Any type of string may be used to tie the leaf.	
<i>Salimbangon</i>	Bark	3-4 leaves are gathered and heated and a stick is also prepared as a brace.	The heated leaves are tied using any string with the wooden brace.	It is said to heal the fracture effectively
<i>Alom</i>	Leaves	The bark is heated. The bark should be big enough to cover the arm.	The bark is tied using any string.	

### Almoranas

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Tagbak</i>	<i>Saha sa tagbak</i>	Plant material is ground.	It is applied or sat on.	

### Toothache

Local	Plant part(s)	Preparation	Direction for use	Precaution(s)
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name(s)	used			
<i>Imus na kahoy</i>	Roots	A small root is cleaned.	The root is placed in the mouth near the aching tooth.	

### Loose bowel movement in children

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Bugka/ Lansones</i>	Bark and leaf buds	Pulp is gathered from the bark, the leaf buds are ground (1 <i>kumkum</i> ).	The leaf buds are mixed with warm water to be drunk. The pulp is rubbed.	

### Rashes or itching

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Mallorca</i>	The whole contents of one small bottle	As opened	The alcoholic beverage is rubbed over the body.	
<i>Madre cacao</i>	Bark	The bark is shaved to gather pulp. The pulp should be as much as a cup of the hand.	The pulp is applied liberally over the ailing part.	

### To induce menstruation

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Magulibas</i>	Bark	The inner bark is shaved to gather pulp, warm water is mixed with an inch of pulp and an inch of water.	The solution is to be drunk any time of the day before evening.	The bark should be abdomen high and facing east. The glass used for the solution should not be used by any other person.

### Takod or rayuma

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)

<i>Salingabang</i>	Leaves	One leaf is heated and any material used for tying is prepared.	The heated leaf is tied to the ailing part of the body and left to stay overnight.	This should only be done at night.
<i>Salimbunak</i>	Leaves	3 leaves are heated and any material for tying is prepared.	The heated leaf is tied to the ailing part of the body and left to stay overnight.	This should only be done at night.

### **Mumps or toothache**

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Andalamay</i>	Bark	The bark is shaved to gather pulp just enough to cover the mumps or aching part.	When the pulp starts to cake or harden it is immediately replaced.	This can be done as many times as possible.

### **Fever**

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Sagbong, andalamay, dita, naga (narra)</i>	Leaves	7 <i>sagbong</i> and <i>andamalay</i> leaves, 3 <i>dita</i> leaves, 7 <i>naga/narra</i> leaves are crushed in 2 inches of water.	The <i>andalamay</i> and <i>sagbong</i> leaves are placed over the head, the <i>dita</i> leaves are placed over the abdomen. The leaves are used 3x a day. The <i>naga/narra</i> decoction is taken 2x a day.	
<i>Pugaya</i>	Bark	The bark is heated.	The bark applied on the forehead.	
<i>Tunukon</i> (a type of bamboo)	Leaves	7 leaves are gathered and heated with about a glass of water for 10 minutes.	The solution is given 2-3x a day.	
<i>Baya na mais, avocado, mansanitas</i>	Corn hair, avocado and <i>mansanitas</i> leaf buds	5 corn <i>anagon</i> with leaf buds of avocado and <i>mansanitas</i> heated in water about 1/4 glass for 5-8	The solution is given 2-3x a day.	

		minutes.		
<i>Saging na garnaba</i>	Bark	Skin from the plant should only be gathered from a foot high plant. The trunk is cut and the bark is heated.	The bark is applied on the forehead.	

#### Colds wherein the child cannot breathe, common colds

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Salimbunak</i>	Leaves	3 leaves are heated on an open fire.	The leaves are placed over the abdomen one over the other. When the leaves start to cool they are reheated and the bottom leaf is placed on top. This is done as many times as possible.	
<i>Basikong na kahoy</i>	<i>Dako na bunga</i>	The fruit is halved, 3 fruits are used.	The juice from the halved fruits is drunk.	

#### Growth or decaying of the mouth and gums wherein the person cannot eat.

The ailment is known as *makasay*.

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Anagdong</i>	Inner bark	The inner bark is scraped to gather pulp. The pulp should be just enough for rubbing.	The pulp is rubbed inside the mouth for cleaning and spitted out after use.	

#### Rotting of the mouth and tongue

This is identified when there is already pus.

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
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<i>Balanti</i>	A leaf	Leaf buds of about 1 hand-cup are crushed and wrapped in 1 <i>balanti</i> leaf and heated for 5 minutes.	After letting the leaf buds cool it maybe used as mouthwash or taken internally 3x a day for 3 days.	
<i>Sala</i>	Leaf buds			

**Hupong or swelling of the face or other parts of the body**

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Andalamay (para sa hubag na kamot)</i>	Bark	The bark is shaved to gather pulp.	The pulp is rubbed over the hand. This is done 3x a day.	
<i>Liplip</i>	Roots and leaves	3 roots are cut and shaved, 1 <i>dangaw</i> per root. A leaf of the plant is gathered.	The pulp is wrapped in the leaf to be placed over the swelling. This is done 3x a day.	
<i>Andayugkot na mubuto</i>	Roots	7 small plants are gathered and the roots of all 7 are crushed and heated for 15 minutes in 3 glasses of water.	½ glass of the decoction is to be taken 3x a day for 2-3 days.	

**Snake bite**

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)

<i>Tullo</i>	Fruit and roots	The young fruit is scraped and chewed. The roots are also scraped to produce pulp for rubbing, and mixed in warm water to be drunk. Any amount of water and pulp is acceptable.	The bite is cleaned and the poison is sucked out. If the person starts to get numb, more pulp is used to massage the body with the movement from the head down to the bite. Some of the pulp used should also be retained in the healer's mouth so he could blow the pulp from his mouth to the <i>bunbunan</i> 7 times. The solution to be drunk is given after the massaging and applying pulp over the bite.	Snakebites can be cured if the bite has not lasted for 24 hours or more.
<i>Anagasi</i>	Fruits/seeds	The fruits/seeds are ground or chewed to make pulp.		
<i>Tagot</i> (pine tree)	Bark	The bark should only be chest high. The bark is shaved to gather about an inch of shaving and heated in 2 inches of water until it simmers.		

**Hernia: *Liting o pagdako sa itlog***

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Sandata na tapol</i>	Roots and leaves	One whole plant is pulled to get 7 leaf buds of the plant to be placed over the scrotum. All the roots are cleaned and heated in water (half glass) and ground roots (1/4 of the glass). The glass can be as big as the Nescafe glass.	<i>Sandata na tapol</i> or <i>sandata na puti</i> may be used. The roots are also mixed. To be drunk for 3 days once a day.	
<i>Sandata na puti</i>	Roots and leaves	Same procedure as above using 7 leaves and all roots.		
<i>Muyaw</i>	Roots	All the roots are cleaned.		



**Convulsions: *Sawan***

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Imus na kahoy</i>	Roots	The roots are shaved to gather a cup of pulp.	The pulp is rubbed all over the body.	
<i>Anuwali</i>	Roots and leaf buds	The plant parts are squeezed to produce liquid.	The liquid or sap is to be wiped all over the body.	
<i>Banban</i>	Flower	The flower is crushed.	The crushed flower is rubbed all over the body.	

**When the abdomen swells or enlarges: *Buturan***

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Kisol</i>	Leaves and core from the stem or trunk, fruit	For adults the leaves are rubbed, the fruit or stem is chewed. For children the leaves and core or fruit are ground and rubbed over the abdomen.	It may be taken and rubbed over the abdomen once only.	
<i>Lalawon sa lumbo with balanti</i>	Leaves	The leaves of the <i>lalawon sa lubo</i> are crushed and wrapped in a <i>balanti</i> leaf.	The crushed leaves and <i>balanti</i> leaf are to be tied around the abdomen.	

**Centipede and *tambanukawa* bite**

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Imus na kahoy</i>	Roots	The smallest roots are gathered and cleaned.	The roots are chewed and rubbed around the bite.	
<i>Bayog</i>	Bark	The bark is shaved to get pulp.	The pulp is to be applied around the wound.	

**Dog bite**

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
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<i>Tallo</i>	Beehive	The hive is melted in a pot.	The cooled hive is placed over the bite.	
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### **Constipation**

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Kayagbuto</i>	Leaves and roots	7 leaves are gathered, and the roots are shaved to gather a pinch of pulp to be mixed in a glass of 2 inches of water.	The leaves are placed over the head. The decoction is given 3x a day.	

### **Cataract and wounds or scratches in the eyes**

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Simbit</i>	Sap	The trunk of the plant is cut and to let the sap drop.	The sap is left to drop 3x a day.	

### **High blood pressure**

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Patay na saging</i> (for palpitations)	<i>Talukanga na buak</i>	The inner pulp is boiled.	It is to be drunk only once.	
<i>Tanglad and mallorca</i>	Leaves and the liquor	3-4 leaves finger-tip high are mixed with 3 spoons of the liquor, mixed and let to stay.	The solution is taken once at night.	

### **Bathing solution for newborn babies**

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Gapas</i>	Fruit	All are gathered and soaked in a container.	The solution is used for bathing the baby right after birth.	
<i>Saging</i>	Roots			
<i>Baganga</i>	Fruit			

**For enhancing the child's growth**

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
Papaya	Roots	The roots are cleaned and boiled, then left to cool.	The cool boiled solution is given orally to the baby.	
<i>Saging</i>	Roots			

**To enhance lactation**

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Kamote</i>	Leaf buds	Any amount of leaves may be gathered.	The leaves are placed over the breasts.	
<i>Amorgoso</i>	Leaves			

**Eltor**

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Badbad</i>	Roots and leaves	7 leaves are gathered, roots are shaved to gather pulp and mixed with cold water	The leaves are placed over the head and abdomen. The decoction is drunk 3x a day after meals.	
<i>Mansanitas</i>	20 leaves	All are mixed in a pot with 3 glasses of water and boiled for 15 minutes	The solution is drunk 3x a day.	
Avocado	10 leaf buds			
<i>Kaymito</i>	10 leaf buds			

**Kasagabay: vomiting of yellowish material**

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Anuwali</i>	Black roots	Both are shaved to gather pulp ¼ of 2 inches of water.	The decoction can be drunk anytime.	The healer says that it cures instantly.
<i>Badbad</i>	Bark as high as your forehead			

**Dizziness caused by fractured bones**

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Kalabo</i>	Leaf buds	The leaf buds are to be burned with ember or in a pan to make fumes.	The fumes are to be inhaled.	

### Goiter

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Palabtika</i>	Roots and stem/vine	3 meters are cut from the roots. All the roots are cleaned and heated to simmer in a glass.	The decoction is to be drunk only once.	After giving the indicated medication. The person is prohibited from eating kinason, lambay, squid, chicken, kinilaw, pig intestines, soft drinks. Carrying heavy objects and for married people to have kids.  *This medication still has to be checked with other healers.
<i>Sibuyas</i>	Leaves	After heating the roots, leaves of about one hand cup of the <i>ganda</i> and <i>sibuyas</i> are also mixed with the decoction. A pinch of salt is also added.	The blood mixture is rubbed over the neck. After rubbing, the vine is wrapped over the neck.	
<i>Ganda</i>	Leaves			
Salt	Table salt			
Coconut oil	Oil	The leaf buds are crushed and burned and oil is mixed. 3 drops of chicken blood is gathered.	The burned leaf buds with the oil is rubbed over the goiter. 3 drops of chicken blood is left to drop over the goiter.	
Banana	Leaf buds			
Chicken	Blood			

### Back pains where the person cannot stand

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
<i>Dubdub</i>	Inner bark pulp	The pulp is mixed in water.	The decoction may be drunk and some of the pulp may be rubbed all over the body.	

### Dizziness with hazy vision

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)

<i>Anitap</i>	Roots	The roots are shaved or ground to gather pulp and mixed in 2 inches of warm water.	The decoction is given only once as it is said to cure the ailment immediately.	
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***Gapuno kaguyanga*: This ailment is identified with head shivers and as if the person has been possessed.**

Local name(s)	Plant part(s) used	Preparation	Direction for use	Precaution(s)
Rice	Plain household rice	The rice is cooked.	The rice is offered and left where the sick person is said to have acquired the ailment	
<i>Binunga</i>	Leaves	3 leaves are heated.	The leaves are placed where the person feels pain, mostly on the forehead	
<i>Banban</i>	Leaves			

LIST OF INFORMANTS

The respondents provided information on useful herbs and other materials. Some are classified as traditional healers while others provided useful information regarding local health care.

Name of respondent	Sex	Age	Remarks	Occupation or position in the community	Address
Gabriel Paybano	M	45	Provided information	Farmer	Don Salvador
Bibing Tabuyog	F	21	Provided information	Homemaker	Don Salvador
Noel Blas	M	24	Provided information	Farmer	Don Salvador
Merlyn Felix	F	22	Provided information	Homemaker	Don Salvador
Elsa Blas	F	34	Provided information	Homemaker	Don Salvador
Narciso Pagsiayan	M	43	Provided information	Tribal leader	Don Salvador
Basilica Valdez	F	28	Provided information	Homemaker	Don Salvador
Merlyn Alcosera	F	26	Provided information	Homemaker	Don Salvador
Remedios Dizon	F	*	Provided information	Active healer	Don Salvador
Pagutlan Mandaya	M	86	Mangkatikadong	Homemaker	Tagbinonga
Vil Olea	M	52	Provided information	Brgy captain	Caraga
Nieves Mudla	F	32	Provided information	Homemaker	Don Salvador
Enaro Paybano	M	50	Provided information	Farmer	Don Salvador
Apolinario Bauyot	M	38	Provided information	Cafgu volunteer	Don Salvador
Mirana Umbid	F	*	Balyan	Healer	Tagbinonga
Damaso Pagutlan	M	80	Silag	Healer	Tagbinonga
Tia Rosa Cagunan	F	*	Mananabang	Midwife	Tagbinonga
Meliton Paybano	M	57	Provided information	Purok president	Kabaywa
Narcissa Pagutlan	F	60	Mananabang	Midwife	Tagbinonga
Palabano Luis	M	77	Mangkatikadong	Farmer	Tagbinonga
Rosita Batidor	F	*	Balyan	Healer	Tagbinonga
Agustina Bawang	F	*	Balyan	Healer	Tagbinonga
Utikis Upino	M	*	Tandok	Healer	Tagbinonga
Ernesto Manlabian	M	38	Provided information	Brgy kagawad	Tagbinonga
Herminda Miones	F	*	Provided information	Tribal chieftain	Don Salvador
Carmelito Banggala	M	42	Provided information	Tribal leader	Tagbinonga
Mario Osman	M	*	Provided information	Brgy captain	Tagbinonga

Marino Bauyot	M	*	Provided information	Brgy. Captain	Don Salvador
Victorina Mamada	F	*	partira	Midwife	Don Salvador
Ompo Mamada	F	*	Balyan	Homemaker	Don Salvador
Tobillo Mamada	M	*	Provided information	Baptist Minister	Don Salvador
Kristina Bauyot	F	*	Balyan	Healer	Don Salvador
Martinez Bauyot	M	*	Silag	Healer	Don Salvador
Agustina Gimte	F	50	Balyan	healer	Dulis, Tagbinonga
Centula Cebuan	F	52	Partira	midwife	Paypay, Tagbinonga
Serafina Patasic	F	55	Balyan	healer	Dulis, Tagbinonga
Medenciana Elesio	F	49	Provided information	Homemaker	Dulis, Tagbinonga
Samina Batidor	F	28	Provided information	Homemaker	Dulis, Tagbinonga
Cresencio Elesio	M	62	Provided information	Farmer	Dulis, Tagbinonga
Arturo Canlubang	M	54	Provided information	Farmer	Tagbinonga
Dalina Pisacan	F	50	Provided information	Homemaker	Dulis, Tagbinonga
Cristina Matangcas	F	55	Balyan	healer	Dulis, Tagbinonga
Narciso Pagutlan	M	63	Provided information	Farmer	Tagbinonga
Mahuli Bawang	F	60	Balyan	healer	Tubod, Tagbinonga
Teodoro Matin	M	106	Provided information	Farmer	Kabaywa, tagbinonga
Lydia Matangcas	F	68	Provided information	Homemaker	Dulis, Tagbinonga
Nelly Edan	F	44	Provided information	Brgy. Official	Tubaon, Tarragona
Carolina Batunon	F	*	Partira	midwife	Tubaon, Tarragona
Roberto Lugayao	M	38	Provided information	Farmer	Tubaon, Tarragona
Vevencia Matais	F	29	Provided information	Brgy. Official	Tubaon, Tarragona
Elizabeth Manibad	F	34	Provided information	Brgy. Official	Tubaon, Tarragona
Sabado Manibad	M	46	Provided information	Brgy captain	Tubaon, Tarragona
Hilarion	M	62	Provided information	Healer	Tubaon,

Batunon					Tarragona
Lucena Mandya	F	*	Balyan	Healer	Maganda, Tarragona
Marcos Bangcayawon	M	75	Silag	Healer	Maganda, Tarragona
Lorenza Bangcayawon	F	75	Provided information	Homemaker	Maganda, Tarragona
Salvador Fermin	M	84	Provided information	Farmer	Maganda, Tarragona
Lagudoy Sagikian	F	*	Balyan	Healer	Sambanganay 2, Tarragona
Manding Mabandos	F	68	Dyabuki	Mandaya princess	Tarragona
Leon Bangcayawon	M	59	Provided information	Farmer	Maganda, Tarragona
Freda Daom	F	50	Partira	Midwife	Maganda, Tarragona
Adubay Pangulibay	F	*	Balyan	Healer	Macopa, Tarragona
Bienvenido Sagikian	M	36	Provided information	Farmer	Sambanganay 2, Tarragona
Agusto Antoling	M	47	Provided information	Brgy captain	Maganda, Tarragona
Marcos Mangaliwat	M	*	Provided information	Farmer	Bagnan, Manay
Linda Langitan	F	66	Provided information	Homemaker	Bagnan, Manay
Esperidion Sumambot	M	42	Provided information	Tribal chieftain, Municipal councilor	Taocanga, Manay
Cresencio Tagaunsod	M	50	Provided information	Purok leader	Quinonan, Manay
Zaldy Escarian	M	34	Provided information	Municipal project dev't asst	Cetro Manay
Filomena Eliseo	F	65	Balyan	Healer	Sitio Pyagsayawan, Taocanga
Agusto Sumambot	M	65	Provided information	Farmer	Taocanga, Manay
Nida Limindog	F	61	Provided information	Homemaker	Taocanga, Manay
Adlawan Sumaliling	F	70	Balyan	Healer	Sangab, Caraga
Rosito Sumaliling	M	77	Provided information	Farmer	Sangab, Caraga
Aquitos Sumalinong	M	50	Provided information	Farmer	Toacanga, Manay
Emilio Banugan	M	67	Matikadong	Farmer	Sangab, Caraga
Manuel Banugan	M	38	Provided information	Tribal secretary	Sangab, Caraga



Legend: \* - Informant could not provide exact age

LIST OF CONTACTS

Name	Address
Mr Amaurie Antonio	NCIP Mati
Mr Gualberto Cagunan	Tagbinonga Tribal Council
Mrs Marilyn Yumon	NCIP Mati
Mr Johnny Banugan	NCIP Mati
Mrs Herminda Miones	DSL Tribal Council, Mati
Mr Marino Bauyot	DSL Brgy. Council
Mr Agelio Ramon	DSL Tribal Council, Mati
Mr Veloso Bauyot	DSL Tribal Council, Mati
Mr Carmelito Banggala	Tagbinonga Tribal Council
Mr Nonoy Manlabian	Tagbinonga Tribal Council
Mr Mario Osman	Tagbinonga Brgy Council
Mr Vilma Osman	Tagbinonga Brgy Council
Mr Rogelio Enriquez	Municipal Mayor of Tarragona
Mr Sabado Manibad	Brgy Captain Tubaon, Tarragona
Mr Agosto Antoling	Brgy Captain Maganda, Tarragona
Mr Esperidion Sumambot	Tribal Chieftain, Municipal Councilor, Taocanga, Manay
Mr Nelson Dayanghirang	Municipal Mayor, Manay
Mr Copertino Banugan	Tribal Chieftain, Sangab
Mr Villanueva Olea	Brgy Captain, Centro Caraga
Mr Alicia Mori	Mayor, Caraga

TRANSLATION OF SOME COMMON MANDAYA TERMS

English	Filipino	Mandaya
Head	<i>Ulo</i>	<i>U-yo</i>
Hair	<i>Buhok</i>	<i>Lugay</i>
Face	<i>Mukha</i>	<i>Bay-ho</i>
Eyes	<i>Mata</i>	<i>Mata</i>
Ears	<i>Tenga</i>	<i>Talinga</i>
Nose	<i>Ilong</i>	<i>Ilong</i>
Mouth	<i>Bibig</i>	<i>Ba-ba</i>
Teeth	<i>Ngipin</i>	<i>Unto</i>
Breath	<i>Hininga</i>	<i>Napas</i>
Hands	<i>Kamay</i>	<i>Alima</i>
Feet	<i>Paa</i>	<i>Pa-a</i>
Breast	<i>Suso</i>	<i>Suso</i>
Blood	<i>Dugo</i>	<i>Dugo</i>
Saliva	<i>Laway</i>	<i>Du-ya</i>
Urine	<i>Ihi</i>	<i>Tandog</i>
Stool	<i>Tae</i>	<i>Tayon</i>
Nail	<i>Kuko</i>	<i>Kukollon</i>
Skin	<i>Balat</i>	<i>Paris</i>
Father	<i>Ama</i>	<i>Ama</i>
Mother	<i>Ina</i>	<i>Ina</i>
Grandfather	<i>Lolo</i>	<i>Ompo</i>
Grandmother	<i>Lola</i>	<i>Ompo</i>
Son	<i>Anak</i>	<i>Itin</i>
Daughter	<i>Anak</i>	<i>Budi</i>
Husband	<i>Asawa</i>	<i>Bana/Baklog</i>
Wife	<i>Asawa</i>	<i>Asawa/Buyag</i>
Root	<i>Ugat</i>	<i>Gamot</i>
Leaf	<i>Dahon</i>	<i>Da-on/dayag</i>
Flower	<i>Bulaklak</i>	<i>Bulak</i>
Fruit	<i>Bunga</i>	<i>Bunga</i>
Seed	<i>Buto</i>	<i>Liso</i>
Unhusked rice	<i>Palay</i>	<i>Tipallay</i>
Husked rice	<i>Bigas</i>	<i>Bugas</i>
Cooked rice	<i>Kanin</i>	<i>Kanon</i>
Gruel	<i>Lugaw</i>	<i>Kayadoy</i>
Rice water	<i>Am</i>	<i>Tiniti</i>
Sky	<i>Langit</i>	<i>Pagawanan</i>
Cloud	<i>Alapaap</i>	<i>A-yo</i>
Earth	<i>Lupa</i>	<i>Lupa</i>
Wind	<i>Hangin</i>	<i>Puyo-puyo</i>
Lightning	<i>Kidlat</i>	<i>Kilat</i>
Thunder	<i>Kulog</i>	<i>Bayangasak</i>
Water	<i>Tubig</i>	<i>Tubig</i>
Rain	<i>Ulan</i>	<i>U-yan</i>
Spring	<i>Bukal</i>	<i>Yu-subo</i>
Brook	<i>Batis</i>	<i>Allog</i>
River	<i>Ilog</i>	<i>Dakuya</i>

Mountain	<i>Bundok</i>	<i>Tubukid</i>
Farm	<i>Bukid</i>	<i>Pawa</i>
Forest	<i>Gubat</i>	<i>Kaguyangan</i>
Rock	<i>Bato</i>	<i>Tagbi</i>
Typhoon	<i>Bagyo</i>	<i>Magabagyo</i>
Black	<i>Itim</i>	<i>Maitum</i>
White	<i>Puti</i>	<i>Puti</i>
Red	<i>Pula</i>	<i>Mapuya</i>
Blue	<i>Bughaw/asul</i>	<i>Inido</i>
Green	<i>Luntian/berde</i>	<i>Mayunaw</i>
Yellow	<i>Dilaw</i>	<i>Malalag</i>
Violet	<i>Lila</i>	<i>Kilyo</i>
Orange	<i>Dalandan</i>	<i>Kutada</i>
Chicken	<i>Manok</i>	<i>Manok</i>
Pig	<i>Baboy</i>	<i>Baboy</i>
Carabao	<i>Kalabaw</i>	<i>Karabaw</i>
Dog	<i>Aso</i>	<i>Ido</i>
Cat	<i>Pusa</i>	<i>Kuding</i>
Rat	<i>Daga</i>	<i>Ambaw</i>
Mosquito	<i>Lamok</i>	<i>Tagnok</i>
Fly	<i>Langaw</i>	<i>Langaw</i>
Snake	<i>Ahas</i>	<i>Mamang</i>
Banana	<i>Saging</i>	<i>Saging</i>
Papaya	<i>Papaya</i>	<i>Kapayas</i>
Coconut	<i>Niyog</i>	<i>Niyog</i>
Narra	<i>Narra</i>	<i>Naga</i>
Weed	<i>Damo</i>	<i>Sagbot</i>
Plant	<i>Halaman</i>	<i>Tanom</i>
Sweet potato	<i>Kamote</i>	<i>Kamote</i>
Cassava	<i>Kamoteng kahoy</i>	<i>Balanghaiy</i>
Yam	<i>Gabi</i>	<i>Ugbos</i>
Onion	<i>Sibuyas</i>	<i>Sibuyas</i>
Squash	<i>Kalabasa</i>	<i>Kabasa</i>
Salt	<i>Asin</i>	<i>Asin</i>
Sugar	<i>Asukal</i>	<i>Lloyos</i>
Cooking oil	<i>Mantika</i>	<i>Lana</i>
Meat	<i>Karne</i>	<i>Sila</i>
Fish	<i>Isda</i>	<i>Isda</i>
Honey	<i>Pulot</i>	<i>Dugos</i>
Sun	<i>Araw</i>	<i>Su-ga</i>
Stars	<i>Bituin</i>	<i>Bituon</i>
Moon	<i>Buwan</i>	<i>Buyan</i>
Shooting star	<i>Bulalakaw</i>	<i>Bugtataya</i>
Clean	<i>Malinis</i>	<i>Malinis</i>
Dirty	<i>Marumi</i>	<i>Maripa</i>
Good	<i>Mabuti</i>	<i>Madayaw</i>
Bad	<i>Masama</i>	<i>Maraat</i>
Cold	<i>Malamig</i>	<i>Matignaw</i>

Hot	<i>Mainit</i>	<i>Mapaso</i>
Big	<i>Malaki</i>	<i>Bagas</i>
Small	<i>Maliit</i>	<i>Dyutay</i>
East	<i>Silangan</i>	<i>Sidlakan/silatan</i>
West	<i>Kanluran</i>	<i>Sanlupan</i>
North	<i>Hilaga</i>	<i>Prangin</i>
South	<i>Timog</i>	<i>Laod/amihan</i>
Upstream	<i>Ilaya</i>	<i>Kaolo</i>
Downstream	<i>Ibayo</i>	<i>Sabang</i>
Eat	<i>Kumain</i>	<i>Makan</i>
Drink	<i>Uminom</i>	<i>Minom</i>
Plant	<i>Magtanim</i>	<i>Gatanom</i>
Harvest	<i>Mag-ani</i>	<i>Magagani</i>
Wash	<i>Maghugas</i>	<i>Mangugas</i>
Fetch water	<i>Umigib</i>	<i>Mag sag-ob</i>
Rest	<i>Magpahinga</i>	<i>Mag huya</i>
Brush teeth	<i>Magsepilyo</i>	<i>Magasigsig</i>
Wipe	<i>Magpunas</i>	<i>Mangunad</i>
Boil	<i>Pakuluan</i>	<i>Musubo</i>
Clean	<i>Maglinis</i>	<i>Magalinis</i>
Tired	<i>Pagod</i>	<i>Makapoy</i>
Soul	<i>Kaluluwa</i>	<i>Kanluwa</i>
Body	<i>Katawan</i>	<i>Badan</i>
God	<i>Diyos</i>	<i>Taganlang/Magbabaya</i>
Nature	<i>Kalikasan</i>	<i>Kaguyangan</i>
Deities	<i>Diwata</i>	<i>Diwata</i>
Day	<i>Araw</i>	<i>Su-ga</i>
Week	<i>Linggo</i>	<i>Sang ka simana</i>
Month	<i>Buwan</i>	<i>Sambuyan</i>
Year	<i>Taon</i>	<i>Sangkatuig</i>
Morning	<i>Umaga</i>	<i>Umaga</i>
Afternoon	<i>Hapon</i>	<i>Gabila</i>
Night	<i>Gabi</i>	<i>Dugyon</i>
One	<i>Isa</i>	<i>Sambuyok</i>
Two	<i>Dalawa</i>	<i>Dwambuyok</i>
Three	<i>Tatlo</i>	<i>Tullo</i>
Ten	<i>Sampu</i>	<i>Sampulo</i>
One hundred	<i>Sandaan</i>	<i>Sangkagatos</i>
One thousand	<i>Sanlibo</i>	<i>Sangkalibo</i>
Fever	<i>Lagnat</i>	<i>Yamasakit</i>
Cough	<i>Ubo</i>	<i>Umona</i>
Diarrhea	<i>Pagtatae</i>	<i>Intayon</i>
Colds	<i>Sipon</i>	<i>Sisipon</i>
Cold	<i>Ginaw</i>	<i>Tignaw</i>
Dysentery	<i>Disenteria</i>	<i>Yag-intayon ng dugo</i>
Malaria	<i>Malaria</i>	<i>Kallamog</i>
Wound	<i>Sugat</i>	<i>Mapali</i>
Abdominal pain	<i>Sakit ng tiyan</i>	<i>Dubdub</i>

Headache	<i>Sakit ng ulo</i>	<i>Sakit ing uyoko</i>
Rheumatism	<i>Rayuma</i>	<i>Takod</i>
Hemorrhage/bleeding	<i>Pagdudugo</i>	<i>Madaigayang dugo</i>
Tinea	<i>An-an</i>	<i>Ayapap</i>
Measles	<i>Tigdas</i>	<i>Tipdas</i>
House	<i>Bahay</i>	<i>Ballay</i>
Window	<i>Bintana</i>	<i>Bintana</i>
Floor	<i>Sahig</i>	<i>Bantall</i>
Roof	<i>Bubong</i>	<i>Binubongan</i>
Toilet	<i>Kubeta</i>	<i>Intayonan</i>
Clothes	<i>Damit</i>	<i>Bado</i>
Slippers	<i>Tsinelas</i>	<i>Tsinelas</i>
Friend	<i>Kaibigan</i>	<i>Amigo/kaiban</i>
Foe	<i>Kaaway</i>	<i>Kalaban</i>
Neighbor	<i>Kapitbahay</i>	<i>Magsimbayay</i>
Relative	<i>Kamag-anak</i>	<i>Paryente</i>
Leader	<i>Puno</i>	<i>Matikadong/Bagani</i>
Elder	<i>Matanda</i>	<i>Mangkatikadong</i>
Rich	<i>Mayaman</i>	<i>Datu</i>
Poor	<i>Mahirap</i>	<i>Pobre</i>
Love	<i>Mahal</i>	<i>Kagon</i>

## FIGURES

Figure 1. A traditional Mandaya house

Figure 2. Mandaya fish trap called *bubu*



Figure 3. *Balyan*

Figure 4. *Balyan* administering the *tagalumo*

Figure 5. Abaca (*dagmay*) weaving

Figure 6. Mandaya embroidery

Figure 7. *Balyans* performing the *balilig* ritual

Figure 8. Mandaya menfolk partaking of the local wine *bais*

Figure 9. Mandaya drummer

Figure 10. Mandaya children pounding rice

Figure 11. Community consultation on the prior informed consent

Figure 12. *Badyang* plant